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A
NEW PRACTICAL
HEBREW GRAMMAR

WITH
HEBREW-ENGLISH AND ENGLISH-HEBREW
EXERCISES

AND
A HEBREW CHRESTOMATHY

BY
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P R E F A C E .

Although many and valuable Hebrew Grammars have appeared in this country, which in completeness and critical ability have left little to be desired, I yet venture to offer this work to the public, with the expectation that this result of my labors will still be found useful to the Hebrew student.

It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular. I have especially had in view the wants of those instructing themselves, for whom, as well as for schools, I have endeavored to make this volume a practical introduction to the language of the Old Testament.

I shall briefly recapitulate the distinctive features of this manual.

1. To facilitate the commission of the rules to memory, they have been expressed with all the conciseness consistent with perspicuity.

2. Believing that exceptions are more properly to be sought in the Lexicon and Critical Commentary, I have noted such irregularities only as, by their frequency, can claim to be held integral parts of the language.

3. The illustration of the abstract by the concrete being necessary to the clear understanding of the former, the rules have been explained and confirmed by examples, and further elucidated by exercises.

4. In elaborating these exercises, I have taken great care to select valuable sentences, containing either an interesting historical fact or a sententious moral. The internal character of the passage has been considered as well as its external grammatical form. — The Syntactical part is without exercises, the rules being illustrated by examples only. Nevertheless the student will become fully familiar with them by the constant reference made to them in the Etymological part.

5. In the acquisition of a language, the learner, in order to familiarize himself with the grammatical forms, should make frequent translations into it from his mother-tongue. To this end English-Hebrew exercises have been prepared, particularly illustrating the rules which they immediately follow, anticipating nothing, but ex-

actly keeping pace with the student's progress. I have intentionally made the construction of the English sentences conformable to the verbal arrangement of the Hebrew. Where the English construction admits of no change, I have endeavored to aid the student by help of numerals irregularly placed.

6. The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (Lexicon), L. D. Luzzatto (Grammatica della Lingua Ebraica), Naegelsbach, being followed in important points; the latter's arrangement of the declensions has been preserved with slight alterations.

7. In the Paradigms, presented at the end of the Grammar, the groundforms are distinguished by asterisks.

8. Although the words in the Hebrew exercises are translated as they occur, a vocabulary is added; first, to save the student's time and labor in seeking a forgotten word, secondly, that he may refer to it, should he be in doubt as to the form of the word when uninflected.

To economize space, however, and to refresh the learner's memory with regard to the original sentence, no translations are given, but the student is directed to the number of the exercise.

9. A Chrestomathy composed of various selections in prose and poetry from the Old Testament is given with a vocabulary consisting of all the words not found in the exercises.

10. The two vocabularies contain about two thousand different Hebrew words in general use. How large a proportion this is, one can easily perceive, when one considers that the whole number of radical words in the language does not exceed 1867. It is therefore expected that the diligent student in a few months, will be enabled by mastering the Hebrew exercises and the Chrestomathy to read understandingly the less difficult portions of the Old Testament.

By this enumeration it will be readily seen, that the plan in some respects possesses the character of novelty, and it is hoped that this fruit of earnest and zealous exertion will be found acceptable and useful.

Baltimore, July 15, 1868.

PART I.

OF THE ELEMENTS.

CHAPTER I.

LETTERS, SOUNDS AND SIGNS.

§ 1. ALPHABET.

1. Twenty-two consonants compose the Hebrew Alphabet.

FORM.		NAME.	POWER.
א	Aleph	אֵלֶף (= אֶלֶף ox)	a scarcely audible breathing.
ב (ב)	Beth	בֵּית (= בֵּית house)	bh, b
ג (ג)	Gimel	גִּמֶל (= גִּמֶל camel)	g in go
ד (ד)	Daleth	דֶּלֶת (= דֶּלֶת door)	d
ה	He	הֵי (the meaning doubtful)	h in he
ו	Vav	וָו (a nail, hook)	w or v
ז	Zain	זַיִן (a weapon)	z
ח	Cheth	חֵית (a fence)	ch in the German word <i>nach</i>
ט	Teth	טֵית (a basket)	t
י	Yod	יָד (= יָד hand)	y in ye
כ (כ)	<i>Final.</i> Caph	כַּף (the hollow of the bent hand)	ch or k
ל	Lamed	לָמָד (= מִלְמָד ox-goad)	l
מ ם	Mem	מַיִם (= מַיִם water)	m
נ ן	Nun	נוֹן (a fish)	n
ס	Samech	סִמְךָ (a prop)	s in song

FORM.	NAME.	POWER.
ע Ayin	עֵין (eye)	not pronounced
<i>Final.</i>		
פּ (פּ) Pe	פֶּה (= פֶּה mouth)	ph, p
צ Tsade	צֵרִי (a fish hook)	ts
ק Koph	קוֹף (the eye of a needle or k the back of the head)	k
ר Resh	רֵישׁ (= רֵאשׁ = ראש head)	r
ש Shin	שֵׁן (= שֵׁן tooth)	sh
ש Sin		s
תּ (תּ) Tav	תּוֹ (a cross mark)	th t

NOTE I. א and ה may be respectively compared with the Greek spiritus lenis and asper; ח is a deep guttural sound (the German ch); ע like א is commonly omitted in reading. The nasal (ng) pronunciation of ע is incorrect. In the Septuagint it is sometimes represented by the spiritus asper or lenis, sometimes by the Greek Gamma = g. In the Arabic the corresponding letter is a deep rolling guttural (rg), probably the true pronunciation.

NOTE II. These characters are not the original forms, the present letters not having been adopted, until long after the Babylonian captivity or, according to some, a century before Christ, hence this alphabet has been termed, the Assyrian (properly Babylonian) square letter: כְּתָב מִרְבָּעִי and כְּתָב אֲשׁוּרִי. The coins struck at the time of the Maccabees and the Samaritan Pentateuch present the ancient Hebrew Characters, which are similar to the Phoenician.

NOTE III. The names of the letters have probably been selected for the sake of the initial sounds. In old Hebrew, Samaritan and Phoenician writing, the forms of the letters resembled the things expressed by their names: this resemblance is still partly seen in the present alphabet: as ו a nail, ז a weapon, ט a basket, כ the hollow of the bent hand &c.

2. Hebrew is read from the right hand to the left.

EXERCISE I.

Write the Roman characters corresponding to the following Hebrew letters:

דן, חה, צע, פדר, תך, ציץ, גו, זב, גר, נר, נר, פה, פה, ככה.
 בכא, בבא, וו, ולד, ילך, שן, שר, סם, חם, יד, דרך, תם.
 טסא, צדה, צרר, צרר, ככה, זפת, מט, קסף, גנו, ירד, קם.
 רגל, בן, קדש, קרבן, כבד, מלח, עמרה, ולקחת כסף וזהב.

EXERCISE 2.

Write the Hebrew letters corresponding to the following Roman characters :

l, ch, h, k, t, th, s, sh, r, d, p, y, w, g, f, z, tz, n, g, b, ch, lchn, km, rtz, zr, ythm, chl, kl, shb, dbktm, hnshrm, bmdbr, gdl, ktn, zvch, sw, shlwt, gy, tw, gbth, hzt, nthn.

§ 2. DIVISION OF LETTERS.

The letters are divided according to the organs with which they are pronounced into :

Gutturals	אהחע
Palatals	גיכק
Linguals	דשלנת
Dentals or Sibilants	זסצש
Labials	בומף

The letter ך partakes of both a guttural and dental character.

EXERCISE 3.

Give in the following words the names of the letters, and the classes, to which they belong :

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עשוק
וגר יתום ואלמנה אל תנו אל תחמסו ודם נקי אל תשפכו
במקום הזה : ואהבת לרעך כמוך אני יהוה : טוב מעט בצדקה
מהון רב בלא משפט :

§ 3. VOWEL - LETTERS AND VOWEL - SIGNS.

1. The letters אהוי *Ehevi* (a word used to assist the memory) form a separate class, being called *vowel letters*, they sometimes representing not consonantal but vowel sounds.

2. Besides these vowel - letters, which generally indicate long vowels, in the 6th century nine vowel signs (תנועות or נקודות), were introduced, points and strokes placed, with two exceptions, under the letter, after which they are to be pronounced. Of these nine signs, three represent long vowels, three short and three doubtful.

Long Vowels.			Short Vowels.		
Name.	Form.	Power.	Name.	Form.	Power.
Kāmets	קָמֵץ	ā in father	Patach	פָּתַח	a in sharp
Tsēre	צֵרֵי	ē in there	Seghōl	סֶגוֹל	e in met
Chōlem	חֹלֵם	ō in note	Kamets Chataph	קָמֵץ חָטוּף	ō in not or rather u in dull

Doubtful Vowels.

NAME.	FORM.	POWER.
Chirek	חִירֵק	i in machine or i in pin
Shūrek	שׁוּרֵק	u in rule
Kubbutts	קִבּוּץ (שֶׁל נִקְדוּת)	u in rule or u in full.

NOTE I. Cholem is a dot over the ך as ך̣ or the ך̣ is omitted and the dot placed above on the left of the consonant: as ך̣ = gō, ך̣ = dō. Shurek is always placed in the bosom of ך as ך̣. The Chirek-point is placed under the letter: as ך̣; if ך̣ follows it is long, if not, doubtful: ך̣ long i, ך̣ either long or short i.

3. The classification of the vowels, according to the three primary vowel sounds, from which they have originated, is also of importance. These are the vowels A (in father) I (in machine) U (in rule), for E and O are properly diphthongs: E arising from a + i, O from a + u.

A. CLASS.	I. CLASS.	U. CLASS.
— = ā in father	— or — = ī in machine	— = ū in rule
— = ă in sharp	— = i in pin	— = ū or ũ in full
— = a in fate	— = ē in there	— or — = o in note
	— = e in met	— = u in dull.

NOTE II. The above pronunciation is that of the exiled Portuguese and Spanish Jews and their descendants (the Sefaradic); the German Jews pronounce (⋄) like ō in home and ⋄ or ⋄ like ō in home or ow in vow; the Polish pronounce (·) like i in bind, (⋄) almost like oi in spoil, ⋄ almost as the French u, the other vowels like their German brethren. The Sefaradic is considered the pronunciation most nearly correct. The proper names in the Septuagint and Josephus and the Hebrew phrases occurring in the New Testament, are written in accordance with this mode, which is also confirmed by the present usage of the Jews of Palestine and the analogy of the Arabic.

4. These three classes respectively correspond to the vowel-letters אהוי which latter may be considered as their representatives: א and ה represent the A class, or as it is usually expressed, are *homogeneous* with this class, ו is homogeneous with the I class, ו is homogeneous with the U class.

5. The long vowels of the I and U class are most frequently accompanied by their correspondent Vowel-letters. At the end of a word the long vowel of the A class is usually written with א or ה: as מְצַא, גְּלָה; in the middle but rarely with א: as מְצַאתִי, and *never* with ה (עֲשֵׂה-אל ה פְּרָה צוֹר are compound words and ה considered as quiescing at the end of the first.) Therefore the אהוי are vocalized, or to use the common expression *rest* (*quiesce*) in the following cases:

ו in וְ, וִי, וֵי: as עֵינֶיךָ, לִי.

ו in וּ, וֹ: as יוֹסֵף, בְּרוּךְ.

The consonantal power of א and ה is so feeble, that א without the vowel-sign is mute after all the long vowels and final ה without the vowel is mute after Kamets, Tsere, Chölem and Seghöl: as

שָׂא הֵיאַ צֵא הוּא בֵּא; בְּנֵה נִקְהֵ אֶהְלֵה גְּלָה.

6. ו and ו when preceded by a heterogeneous vowel-sign, or followed by a vowel or Sh'va (§ 4) or when having a Dagesh (§ 7) retain their consonantal sound: as וּ read vav, גֹּו = gēv, חֵי = chāy, גֹּוִי = gōy. In the termination וִי the ו is silent: as פָּנָו read pānāv.

NOTE 3. ו preceded by a vowel-sign or Sh'va [§ 4] or followed by a vowel must be read as *v*: as עוֹן read āvōn, מִצּוֹת read mitsvōth, לוֹה read lōvē.

NOTE 4. When the אהוי especially ו and ו accompany their homogeneous vowels, the latter are said to be written *fully* (מְלֵא); without the quiescent letters they are said to be written *defectively* (חֲסֵר): קוֹלוֹת, צִדִּיק, זְבוּל, קֶלֶת, fully; צִדְקִים, זְבִיל, defectively.

EXERCISE 9.

Write the following syllables and words in Hebrew characters: yē, yā, bō, kī zū, wū, tū, tō, rā, rā, bīn, pīv, gāv, bēchī, gāu, dōdī, vāv, zodū, bārā, pānīnū, tūvēchā. gōrōlēnū, yāgīlū, yōshēr, mōshēl, bōsēm, shālōsh, lōvē, kōl [defectively] kōl [fully] shōmer [fully] chōshev [defectively] shī [fully] pē [defectively] nāzīd [fully].

§ 4. SH'VA.

1. At the beginning or in the middle of a word the vowelless consonant also receives a sign, two dots (:) denominated: Sh'va שְׁוָא (for שְׁוָא emptiness) or שְׁוָא (for שְׁוָא fissure, gap, i. e. bare of vowel): as קָטַלְתָּ, קָטַלְתָּ. Final ך and two vowelless consonants at the end of a word receive the Sh'va: as קִשְׁטְ, לָךְ; hence also a letter with Dagesh-forte (§ 7): as נִתְּתָּ.

2. The Sh'va under the initial consonant of a word or syllable is called שְׁוָא נְעָ vocal Sh'va, because it indicates a slight vowel sound, like an obscure or half e; as קָטַלְ read K'tōl. Sh'va under the final consonant of a syllable is silent and termed therefore שְׁוָא נְחָ silent Sh'va.

3. Sh'va is only given to a consonant and never to the אהוי when they represent vowels or quiesce: as הַיְיִקָּה, רֵאשׁ, חֵטָא.

NOTE I. Vocal Sh'va for the most part originating from the dropping of a vowel [§ 14, II. Rejection] retained in pronunciation an aftersound [Nachklang] of that original vowel, which was indicated by the addition of this vowel to the Sh'va: as קָרְשִׁים for קָרְשִׁים from קָרַשׁ; וְזָהָב for וְזָהָב from זָהָב; thus always with gutturals: אֲמוֹנָה from אֲמוֹן, חֲרָשִׁים from חָרַשׁ. See the next § and Note.

NOTE II. On the distinction of vocal and silent Sh'va see § 11.

EXERCISE 10.

סָדֵם פְּרָעָה יָאֵר בְּלוֹב בְּנֵעַן יְרִיחָה יְנִינָה דְבוּרָה יְהוֹנָתָן
אֲחָאָב דְרַבְמֹן נְבוּכַדְנֶאֶצַּר שְׁלֹמֹה שְׁבָא אֲשֶׁקְלוֹן זְרוּבָבֶל

דְּלִילָה בְּדִלַח שְׂרָפִים כְּרוּבִים חֲלִבָּנָה קִצִּיעָה מְרַדְכִי
 אֶסְנֵת נְלִית יְהוּדָה יְהוּדִי יְחֻקָּאֵל יִשְׂרָאֵל עֵבְרִי שְׁמִישׁוֹן
 עֲשֵׂתֶרֶת אֲבָרָהֶם יִצְחָק שְׁמֵרוֹן נָכָה אֲבִשְׁלוֹם יְבוּסִי
 יְהוּנָקִים יְשָׁבִי.

§ 5. COMPOSITE SH'VA.

When the vowelless initial consonant of a word or syllable is one of the gutturals אהחע (§ 2) a short vowel (-), (◌◌) or (◌◌) is added to the Sh'va, to indicate a more distinct sound, as a half a, e or o. This Sh'va is called *composite Sh'va* (compounded with a vowel) or חֲטָף Chateph (rapid) from its rapid utterance.

These are: - Chateph-Pattach עֲמֹד
 ◌◌ Chateph-Seghol אֲמֹר
 ◌◌ Chateph-Kamets חֲרִי

NOTE. In a few instances the compound Sh'vas are also written under other consonants: as וְזָהָב.

EXERCISE 11.

חֲלוֹם חֲמֹר אוֹיֵל אֲנוֹשׁ אֲמֵת יַעֲקֹב אֲחִישׁוּרוֹשׁ אֲלִישָׁה
 אֲהַרֹן עֲמֵרָה אֲדָמָה אֲנִי עֲנִי חֲצִי אֲרָנִי מַחֲנֵה הַעֲבִיר
 הַחֲרָם הַלֵּם אֲשִׁישָׁה אֲסַפְסֹף גֵּאוֹה אֲהַבֵּה יָפִי אֲחֵלוֹת
 אֲהַבִּי בְּאֲמוּנָה תֵּאֲהַבּוּ יִבְחָרוּ הַעֲלָה הַבְּחָרִי אֲחֻזּוֹ פִּעְלוֹ
 עֲנִי וְשִׁמְעֵ לְקַחְהָ וְצַעֲקִי וְסַעֲדָה רֵאִי קִרְקְרוּ.

§ 6. PATACH FURTIVE.

The Patach (◌◌) under the gutturals ה ע ח and ה [ה with a dot called Mappik § 7] at the end of a word is not read *after* the letter as usual, but *before* it: as רוּחַ read ruach, רֵיחַ read reach, גְּבוּהַ read gaboahh. This Patach does not belong to the form of the word, therefore it falls away when the word is lengthened: as רוּחַ, רוּחִי, רוּחֵי. It is called *Patach furtive* פְּתַח גְּנוּבָה, because its position and pronunciation are, as it were, illegitimate.

EXERCISE 12.

יָרַח יִצְעֹק מְנוּחַ מִפְתָּח מְקַצֹּעַ צִפְרָדַע אֲפְרוּחַ כַּח לַע

דַּע רַע רַע נַח לֹחַ טִחַ חוּחַ נֹעַ נֹחַ פּוּחַ אֲלוּחַ
 יִגְבִּיהַ הַתְּמַהְמָה מְרַצֵּעַ פָּתַח אֶפְרַח פָּרַח שִׁיחַ שְׁחוּחַ
 קָרוּעַ רוּצַח מְגַבִּיהַ מְשַׁלֵּיחַ שְׁלוּחַ.

§ 7. DAGESH AND MAPPK.

1. The six letters **בגדכפת** (**בגדכפת**) as initial or medial letters after a consonant entirely vowelless, [a consonant with a *silent Sh'va*] represent the hard sound of each letter: b, g, d, k, p, t, which is indicated by a point within, called *Dagesh Lene* **דגש קל** [puncture, from the Chald. verb **דגש** to pierce with a point] as: **בַּן**, **יִשְׁתָּה**.

2. If a vowel sound [a vowel with or without a quiescent letter] or a vocal *Sh'va* precede them, their pronunciation is softened or aspirated, like bh or v, gh, dh, kh or the German ch, ph or f, th; the Dagesh is then omitted: as **יְהִי כְרַבְרָה**, **דְּבַרִי בְנִי**.

3. When the word ending with a vowel is separated by one of the distinctive accents (§ 9) from a following word, commencing with one of the **בגדכפת**, the vowel cannot affect the pronunciation, so that the **בגדכפת** retain their original hard sounds and have the Dagesh: as **וַיְהִי כַּאֲשֶׁר**; **וַיְהִי כַּעַן**.

The Dagesh also remains after a vowel sound, if the word **יהוה** precedes: as **יְהוָה בְּשֵׁמִים** or when two of the letters **בגדכפת** come together: as **בְּנֵי דָרָן**.

4. A point in any medial letter except **אהווער** that is immediately preceded by a vowel, indicates the doubling of this letter: as **אָמִי = אַמִּי**. This point is called Dagesh forte, (**דגש חזק**).

NOTE. Dagesh forte in the **בגדכפת** at the same time doubles and hardens the letter: as **רַבִּים = rabbim**.

5. A point in final **ה** serves to determine its consonantal power and is called **מפיק** Mappik, (i. e. causing to be pronounced): as **לָהּ = loh.**

6. **ה** and the rest of **אהוי** never receive a Dagesh or Mappik, when quiescent.

NOTE. The dot in ך represents Dagesh, when the preceding consonant has a vowel, otherwise the Shurek-point: as צִוּהַ , קָוֶם read : tsivva, kavvam. שׁוּר . גּוּר read shūr, gūr.

NOTE V. On Dagesh forte conjunctive see § 9, I. Note.

EXERCISE 13.

Distinguish Dagesh forte from Dagesh lene.

בְּנוֹר סִפִּיר אִשָּׁה אִשָּׁה אִשׁוּר כָּלָה אִמָּה כֶּסֶף כָּכָר
פָּנָה בִשְׁף מֶלֶח דִּיג צִיד רֶכֶב רֶקַח אֶלֶם גִּבַּח עוֹר
עֵלֶג עֲקַשׁ כְּבִיר אֲדִיר אֲבִיר אִיּוֹב צָפוּר טִבַּח כַּמּוֹן
קִנְמוֹן אֲבִטִיחִים כֶּןן שֶׁבֶת שְׂדֵי רִבִּים אֲבִדוֹן בְּלִיעֵל
כְּרַפֵּס כְּתוּנִם כְּרָדִם פְּרָתִמִּים אֲהָה גִבָּה גִבָּה גִבָּה נִגָּה
אֲרָצָה אֵלוֹה לָה כָּה.

EXERCISE 14.

Place Dagesh lene in the בְּנִדְכַפֶּת where required.

שֶׁפֶת . פִּי . כְּחוֹל . כְּכוּכְבִּי . חֵית . הַשְּׂרָה . עוֹף . דְּנַת . כְּנוֹת .
בְּנִי אִשְׁפָּה . בְּעַל נֶפֶשׁ . בַּר כְּפִים . פִּי פְּלִנִי . יָדוּ . יֵשֵׁב
תַּחַת גִּפְנוֹ וְתַחַת הָאֲנָתוֹ . וַיִּפְתַּח פִּיו . דַּעַת טוֹב . כְּבִד פָּה
וּכְבִד לְשׁוֹן . שֵׁם נֶפֶשׁוֹ בְּכַפּוֹ . בִּקֵּשׁ אֶת־נֶפֶשׁ פְּלִנִי . לְשׁוֹנִם
לְחֶכֶם רִבְקָה . בִּיד כָּל־אָדָם יִחָתֵם . לוֹלֵא חֲרָשֶׁתָם כְּעִגְלָתִי
לֹא מִצְאָתָם חִידָתִי . יְבָרְכֶךָ יְהוָה .

NOTE. The Sh'vas under the letters distinguished by asterisks are silent.

§ 8. SYLLABLES.

1. The number of syllables in a word is determined by the number of its vowels: as בְּרֵאשִׁית = two Syllables, הָאֲרָמָה = three S.

NOTE. Composite Sh'va is considered as a vocal Sh'va and not as a vowel. On vocal Sh'va with regard to Metheg see § 9, 7.

2. Every syllable begins with one or two consonants, but in the latter case the first consonant must have vocal Sh'va: as בִּשְׂרָם .

NOTE. The single exception is ך = ū for ך , and" (see § 12, 7, b.): as **וּבְדָבָר**,

3. Syllables are either *open*, *closed*, *double closed* or *sharpened*.

a. Open syllables end with a vowel: as **יְטִילוּ**.

b. Closed syllables end with a consonant: as **יִצְחָק**.

c. Double closed syllables end with *two* consonants: as **קָטְלֶת**.

d. Sharpened syllables end with a consonant, with which the following syllable begins: as **קָטַל** = kit-tel.

4. The vowel of unaccented (§ 9) closed syllables is always short: as **וַיִּקְוּ** read, wāyyākōm.

The vowel of unaccented open syllables is always long: as **בָּרָא** read: bārā.

But both if accented may contain indifferently, long or short vowels: as **עוֹלָם** read: ōlām, מֶלֶךְ.

The double closed and sharpened syllables have most frequently, even when accented, short vowels: as **קָטְלֶת**, הִנְנוּ.

NOTE. The Pause (§ 9, 11.) forms an exception to this rule.

EXERCISE 15.

Determine the different syllables in the following words and whether they require long or short vowels:

הִנְהִינָא הָעִיר הַזֹּאת קָרְבָּה לְנוּם שְׁמָה וְהִיא מְצַעֵר אֶמְלֶטָה
נָא שְׁמָה וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֲתִי פְּנִיךָ גַם לְדָבָר הַזֶּה לְבִלְתִּי
הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ מִהֵר הַמְּלֵט שְׁמָה כִּי לֹא אוּכַל
לַעֲשׂוֹת דָּבָר עַד־בֹּאֵךְ שְׁמָה עַל־בֶּן־קָרָא שִׁם־הָעִיר צוּעַר הַשְּׁמֶשׁ
יֵצֵא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה וַיְהוּה הַמְטִיר עַל סָרִם וְעַל־
עַמְרָה גַּפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם וַיַּחֲפֹךְ אֶת־הָעִירִים
הָאֵל וְאֵת כָּל־הַכְּפָר וְאֵת כָּל־יְשֵׁבֵי הָעִירִים וְצִמַח הָאֲדָמָה.

NOTE. The Sh'vas under the asterisked letters are vocal. — The sign > is used to represent the position of the accent.

§ 9. ACCENTS, METHERG, MAKKEF.

1. Two or even more words having between them a hor-

horizontal stroke: as **בִּיטוֹב**, **עַל־פְּנֵי** are read in connection and considered as one word. The horizontal stroke is called **מַקֵּף** Makkef (conjunction).

NOTE. Makkef, to connect words more closely, is wont to impress a dagesh, called **דְּחִיק** *Condenser*, on the word following after ה־, ה־, ה־, as: **מִה־טוֹב**; **זֶה־יַחֲזִיחַ**. Dagesh without Makkef after a word accented on the penult ending in ה־, ת־, ה־ or ה־ is called **מְרַחוֹק אֵתָהּ** coming from afar: as **עֲשֵׂה לְךָ**. The modern grammarians call it *Dagesh-forte conjunctive*.

2. Every word, except when connected with the following by Makkef, receives an accent, which marks the tone-syllable in the word: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים**.

3. Most of the words have the accent on the last syllable and are termed **מִלְרַע** (from below); words with the accent on the one before the last (penult) are termed **מִלְעֵיל** (from above.)

4. The principal tone can only rest on one of the two last syllables, therefore, if the word is lengthened at the end, the tone is thrown forward according to the length of the addition: as **דְּבָרִים**, **דְּבָר**.

5. Besides the principal accent there is a secondary accent, a small perpendicular stroke (†) on the left of a vowel, denominated **מֵתֵג** Metheg (bridle). The design of the Metheg is embodied in its name: it is intended to restrain the voice, to prevent too hasty a passage over the vowel or its connection with the following vowelless consonant: as **שָׁרְצוּ** read: shā-r'tsū. Hence Sh'va following Metheg is always *vocal*.

6. Metheg regularly stands in the second *open* syllable before the tone, provided its vowel is *original* and not changed from a Sh'va, and again in the fourth, if the word have so many: as **וּמִהַתְּכוֹנֹת**, **הַרְקִיעַ**. A closed syllable or one

with a vowel not original, is always without a Metheg: as **וַיִּלְבַּשׁ** **וַיִּמְשָׁה**; **וַיִּמְשָׁה** for **וַיִּמְשָׁה** cf. § 12. 7, b.

7. With regard to Metheg vocal Sh'va is considered as a vowel and forms a syllable, therefore **שָׁמְרוּ**.

8. The accents, [**טַעֲמִים** tastes, i. e. criteria of the sense, or **נְגִינֹת** modulations, i. e. musical notes, from **נָגַן** to play on a stringed instrument, to sing] 26 in number, are a species of musical notes or signs for regulating a sort of cantillation with which the Jews, since the oldest times, were accustomed to accompany the public reading of the Law and Sections from the Prophets (Haphtaroth).

This cantillation being strictly subordinate to the sense of the proposition and to its logical connection, the accents also serve to show the mutual relation of words and to indicate the connections and pauses to be made in reading, hence their general division into: **מַפְסִיקִים** *Distinctives* and **מַחְבְּרִים** *Conjunctives*.

9. The distinctives are divided according to the longer or shorter pauses marked or governed by them into: *Emperors, Class I. Kings, Class II. Dukes, Class III. Counts, Class IV.*

CLASS I.

1) Sillāk **כְּלוּק** or **פְּסוּק** **סוּף פְּסוּק** end of the verse: as **אָדָם** (:) two perpendicular points between two verses and the sign of Metheg at the tonesyllable. 2) Athnach **אֶתְנַח**: as **אָדָם**. Athnach divides the verse into two parts either sentences or clauses. In the latter case the clauses respectively consist of those words, which are more intimately related: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ**: In the beginning God created the heaven and the earth: the heaven and the earth, as the object, being divided by Athnach from the antecedent, containing the subject and predicate. A simple sentence never takes A. Cf. Gen. 1, 3, 6, 8.

CLASS II.

3) Seghōl **סְגוּל**: as **אָדָם** divides the *first* member of the sentence into two parts, standing between the first word

and the word with Athnach. Its position is always over the *last* letter. Cf. Gen. I, 7.

4) Zākēph Kātōn זָקָה קָטוֹן } as אָדָם

5) Zākēph Gādhōl זָקָה גָּדוֹל } as אָדָם

form smaller divisions either before or after Athnach. Cf. Gen. 1, 44.

6) Tiphchā טִפְחָא as אָדָם possessing less separating power than the preceding: always placed under the last word before Silluk or Athnach or before the last but one. Cf. Gen. 1, 6.

CLASS. III.

7) R'bhīa רְבִיעַ as אָדָם a point over the middle of a letter, distinguished by this position from Chōlem over its end. R'bhīa halves the semi-clause terminating in Seghōl, Zakeph and Tiphchā: as וַיֵּגֶשׁ אֵלָיו יְהוָה וַיֹּאמֶר בִּי אֲדֹנָי And Judah stepped near unto him, and said, Oh my Lord! Gen. 44, 18, וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְצִים עָלָיו And Joseph could not refrain himself before all them that stood by him. וַיִּתְּנוּ אֶת-אֲסֵנֶת בַּת-פּוֹטִי פָרַע בְּהֵן אֵן And he gave him (to wife) Asenath the daughter of Potiphera priest of On. Gen. 41, 45.

8) Zarkā זָרְקָא as אָדָם } both over the end of the last

9) Pashtā פִּשְׁטָא as אָדָם } letter. The latter is hereby distinguished from Kadma the same in form. If the word is מִלְעִיל two Pashtās are used: הַכֶּסֶף. Kadma is always placed on the tonesyllable.

10) T'bir תְּבִיר as אָדָם } These two and Zarkā and Pashtā

11) Geresh גֵּרֶשׁ as אָדָם } divide the clause or semi-clause terminating with any of the four preceding accents:

Zarka precedes Seghōl: וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם

And Joseph took them both. Gen. 48, 13.

Pashtā precedes Zakeph: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

And he rested on the seventh day. Gen. 2. 2.

T'bir precedes Tiphchā : **הוא והאנשים אשר עִמּוֹ**

He and the men that were with him. Gen. 24, 54.

Geresh precedes R'bhā : **וַיֵּשֶׁב אֵלָיו יְהוּדָה**

Then Judah stepped near unto him. Gen. 44, 18.

12) Y'thībh **יְתִיב** as : **אָדָם** stands a little before the first letter and is distinguishable by this position from Mahpach, the latter standing immediately beneath the letter to which it belongs.

CLASS IV.

13) T'līsha Gh'dhōlā **תְּלִישָׁא גְדוֹלָה** as **אָדָם** always over the first letter. The other distinctives, the separating power of which is of no perceivable consequence to the sense are :

14) Shalsheth **שְׁלִשְׁתָּה** as **אָדָם** over the tonesyllable.

15) Paser **פָּזַר** as **אָדָם** over the tonesyllable.

16) Karnē Phārā **קַרְנֵי פָרָה** as **אָדָם** over the last letter.

17) G'rāshayim **גְּרָשִׁים** as **אָדָם** over the tonesyllable.

18) P'sīk } **פְּסִיק** as **אָדָם** a perpendicular stroke
 L'garmeh } or **לְגַרְמִיָּה** between two words.

The Conjunctive accents are :

19) Merkā **מֶרְכָּא** 20) Mūnāch **מוּנָח** 21) Merka Kh'phūlā **מֶרְכָּא כְּפוּלָה** 22) Mahpach **מַחְפָּךְ** 23) Dargā **דַּרְגָּא** 24) Kadmā **קַדְמָא** 25) Yerach ben Yōmō **יֵרַח בְּנֵי יוֹמֹ** 26) T'līsha K'tannā **תְּלִישָׁא קַטְנָה** over the end of the last letter.

10. The distinctives of Class I. denote the longest pauses, which may be compared to our period and colon ; Class II. to Colon and Semicolon ; Class III. to Semicolon and Comma ; Class IV. to Comma and half Comma.

11. The distinctives of Class I. and some of Class II. by their strong accentuation change short vowels into long and very frequently Sh'va into a vowel : as **אָרֶץ** earth — **אֶרֶץ**
יָדְךָ thy hand — **יָדְךָ**

A word so accented is said to stand in *Pause*.

וּדְבַרְתָּ. הַעֲבֹרִים. וְעוֹדֶךָ מְחֹזֵק. בְּחֻמְרִים בְּגִמְלִים בְּבִקְרָה.
 יִשְׂרָאֵל. יַעֲשֶׂה. מְחַרְתָּ. וּמְמַקְנֶה. אַהֲרֹן. הָאָדָם. הַבְּהֵמָה.
 וַיִּזְרַק. יְכַלֵּוּ. הַחֲרָטְמִים לְעַמֹּד. וְאַמְרָתָי. מִגִּפְתֵּי. וּבַעֲבֹדֶיךָ
 בְּעֵבֹר. אוֹתָךְ. הַעֲמַדְתִּיךָ. הַרְאֵתָךְ. הַנְּגִי. יֶאֱסֹף. מֵעֲבָדֶי.
 וְאַנִּי. תִּירְאוּן. וְהַחֲטָה. אַחֲרָי. וַיִּדְעֹתָם. לְעֹנֹת מִפְּנֵי.
 הַנִּשְׁאָרָת. וּמִלְאוּ. וְאִבּוֹת:

NOTE. The Sh'vas under the letters marked with an asterisk are silent.

EXERCISE 17.

Give the names of the accents and the classes to which they belong:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיִּבְרַךְ אֹתוֹ וַיִּצְוֶהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח
 אִשָּׁה מִבְּנוֹת כְּנָעַן; כּוּם לָךְ פְּדִינָה אֲרָם בֵּיתָה בְּתוּאֵל אָבִי
 אִמְךָ וּקְחִלָּךְ מִשָּׁם אִשָּׁה מִבְּנוֹת לְבֵן אַחִי אִמְךָ; וְאֵל שְׂדֵי
 יִבְרָךְ אֶתְךָ וַיִּפְרֶךְ וַיִּרְבֶּךָ וְהָיִיתָ לְקַחֵל עַמִּים; וַיִּתְּזֶלְךָ אֶת-
 בְּרַפְתֵּי אֲבֹרְהָם לָךְ וַיִּזְרַעֶךָ אֶתְךָ לְרֵשֶׁתְךָ אֶת-אֲרִיץ מִגְרִיךָ
 אֲשֶׁר-נָתַן אֱלֹהִים לְאֲבֹרְהָם; וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פְּדִינָה
 אֲרָם אֶל-לֶבֶן בֶּן-בְּתוּאֵל הָאֲרָמִי אַחִי רַבְקָה אִם יַעֲקֹב וַעֲשׂוּ:

EXERCISE 18.

Point out the tone-syllable in the following words:

יַעֲקֹב. מִבְּאֵר. בְּמָקוֹם. הַשְּׂמִישׁ. יָרְדִים. שִׁבְב. הַזֹּאת. הַזֶּה.
 שָׁעַר. בְּבִקְרָה. הָאֶבֶן. וַיִּצַק. הוֹלֵךְ. וּבְגֵד. הַעֲדָרִים. הַיִּדְעֹתָם.
 הָאֶסֶף הַמְּקַנֶּה. וַיִּגַּד. בְּשִׁמוּעַ. חֹדֶשׁ יָמִים. בָּנוֹת. אֶבְיָכֵן.
 וַיִּרְדֶּךָ. נְכָרִיּוֹת. הַצִּיל. מִכְרַתָּם. בְּהַתְּוֹדֵעַ. שְׂאֲרִית. וּמִהֲרַתָּם.
 אֲרָמִית. אִפְרַיִם. מִנְּשֵׂה. רְאוּבוֹן. שְׁמֵעוֹן. פְּדִין. בְּדַרְךָ. אֱלֹהִים. וַיִּשְׁקָה.

§ 10. DISTINCTION OF KAMETS AND KAMETS-CHATUPH.

1. The sign (τ) serves at once to represent the long ā and the short ǎ.

2. *It is ā :*

1) in an open syllable : as שְׁמֵרָה, read shāmārtā : hence
 2) when Metheg stands on the left of it : as שְׁמֵרָה, read shām'rā.

3) the (ר) in final ך : as בֶּךָ, read bechā.

4) in an accented syllable : as אֶחָד, read ēchād.

3. *It is ö :*

a. in an unaccented closed syllable : as חֲכָמָה, read chōchmā, omdī : hence

b. in a closed syllable before Makkef : as כָּל־הָאָרֶץ, read kōl : and

c. in the final closed syllable of a word beginning with Vav conv. (§ 33) : as וַיָּקָם, read vay-ya-kom :

d. before Chateph-Kamets : as יְעֹמֵד, read yōmad.

EXERCISE 19.

וַיָּמַת. בְּטַנִּים. קָם. שְׂבָבָה. שָׁם. דָּרְבָן. זָכְרָה. רָנִי. קָרְבָן.
 בְּתַנּוֹת. אֲזַנִּים. קָרְקַד. מְרַדְבִּי. חֶק־עוֹלָם. גְּבוּרָה. גְּעֵרָה.
 אֶהְלִי־חַם. צְהָרִים. יְעֹמֵד. זָכְרָה. יַחַנְנִי. חֲזָקָה. חֲזָקָה. מִמְּחֶרֶת.
 עֲרָמָה. בְּחַר־יָאֵף. הַנְּמַל. דִּלְקָת. אֶהְלִי. אֶכְלָה. אֶכְלָה. רֹב.
 וַיִּרְץ. עֵינָיו. לָךְ. נָא. מִנְחָתִי. הָעֵם. הַרְבֵּה. בְּתִי־נִבְשׁ. יִשְׂרָם.
 נִכְרִי. גְּפָרִית. מִתְנִים. הַעֲבָדִם. וַיָּהֵם. רָנִים. אֶסְנֵת. אֶהְלֵךְ.
 עֵשְׂקָה. כָּל־בֶּשֶׂר. בְּרוּי־חַר :

§ 11. DISTINCTION OF VOCAL AND SILENT SH'VA.

The Sh'va is vocal :

1) at the beginning of a word : as קָטַל = k'tol.

2) in the middle of a word after another Sh'va : as תִּקְטִילִי = tik - t'lī.

3) after every *unaccented* long vowel : as קָטַלוּ = kā-t'lū, but שְׁמֵרָתִי, read shā-mār-tī, the vowel before the Sh'va being *accented*.

4) after a Metheg : as יְרָאוּ = yē-r'ū, but יִרְאוּ = yir-ū.

5) under a letter having Dagesh : as קָטַל־י = kāt-t'lī.

6) under the first of two similar letters: as הללו = hä-l'lū.

7) in most cases under a letter, which is followed by any one of the בגדכפת without Dagesh: as שכבי = shi-ch'bhī.

EXERCISE 20.

ואֲשֶׁתָּהּ. שְׁבוּתָהּ. מִבְּנֵי. יְהוּנָה. וְלִכְלֹ. וְנַחֲמָד. מִצֹּדֶה. לִפְנֵי.
 קִלְךָ. יְבָרְכֶךָ. בְּהִמְתָּךְ. יִדְעוּ. כִּכְרוּ. יִדְבְּסוּ. הַלְלוּהָ. יִכְבְּדוּנִי.
 הַסְּפָרִים. הַנְּנִי. הַשְּׁמֵר. יִשְׁבְּחוּנָהּ. וְדָבְרוּ. אֲכֹלָהּ. וּבְנֵי.
 לְהַכְעִיסוּ. לְרַשְׁתָּהּ. וְנִשְׁאַרְתֶּם. מִסְּפָר. יִשְׁמְעוּן. יִאֲכֹלוּן.
 וּבְקִשְׁתֶּם. וּמִצֹּדֶה. הַדְּבָרִים. יִשְׁבַּח. נִשְׁבַּע. וְלִמְקַצָּה.
 בְּמוֹפְתִים. וּבְמִלְחָמָה. וּבְזִרְעוֹ. הָרְאֵת. מִלְכָּדוֹ. הַשְּׁמִיעָה.
 לְיִסְרָךְ. הָרְאֵה. הַגְּדוּלָּה. בְּטַחוֹ.

CHAPTER II.*

PECULIARITIES AND CHANGES OF LETTERS & VOWELS.

§ 12. CHANGES OF CONSONANTS.

1. The formation and inflection of Hebrew words are effected by changes, partly vocal, partly consonantal.

2. Changes are also made for the sake of euphony, to prevent the concurrence of vowels or consonants of difficult pronunciation.

3. The different changes of which consonants are susceptible are: *Assimilation*, *Transposition*, *Rejection*, *Commutation*.

4. *Assimilation*. Vowelless ך in the middle of a word, when the syllable is unaccented, is assimilated (made similar) to the following letter, ך being dropped and the following letter taking Dagesh. The Dagesh doubles it, thus indicating the assimilation: as יְגִישׁ = יְגִישׁ for יְגִישׁ. In an accented syllable, assimilation does not take place: שְׁכַבְתָּ, with the exception of the verb נָתַן to give: נָתַתָּ for נָתַתָּ.

* This chapter being placed here for reference, will be passed over for the present, as many of the rules can only be understood by the more advanced student.

If the following letter be one of the אההע, either נ is not assimilated: as ינהל, תנאף, or the dropping of נ is indicated by the lengthening of the preceding vowel: as יחת for ינתת.

The assimilation of other consonants occurs only in the following cases:

ל in the verb לקח to take: as ילקח for ילקח.

ת in the syllable הַת of Hithpael before ר, ט, and in a few instances before sibilants: as הַטְהַר, הַתְדַמָּה for הַתְדַמָּה, הַתְזַכֵּר for הַתְזַכֵּר, הַתְשׁוּמָם for הַתְשׁוּמָם.

ר in the relative אֲשֶׁר for אֲשֶׁר.

ר at the end of a few words before ת, as לַת for לַתְּ, אַחַת for אַחַתְּ.

י in a few verbs פ"י before צ: as יִצְקֵי for יִצְקֵי.

5. *Transposition.* In grammar, transposition occurs only in the case of ת in the syllable הַת of Hithpael before sibilants, it being easier to pronounce *st* than *ts*, thus: הַשְׁתַּמֵּר for הַשְׁתַּמֵּר. Before צ it is even changed into ט: as נִצְטַדֵּק for נִתְצַדֵּק.

6. *Rejection.* Rejection may take place at the beginning, in the middle or at the end of a word.

The following are regularly rejected:

A. *At the beginning.*

Vowelless י, נ (or ל in the verb לקח) in the Infinitive and Imperative of the verbs פ"נ and פ"פ: as לַדְּ, לַדְּ from ילד, ילד from נתן, קח, קחת from לקח.

י as a silent consonant after a vocalized י: as גוֹיִם for גוֹיִים from גוי.

א is dropped in נַחֲנוּ for אַנְחֲנוּ, in אֲשֶׁר from אֲשֶׁר.

B. *In the middle.*

1. The first of two similar consonants, when vowelless, is not written, but represented by Dagesh forte: as נַתְנֹו for נַתְנֹו; כַּרְתֵּי for כַּרְתֵּי.

2. In the verbs ע"ע the first of the two similar letters is

dropped, even when possessing a vowel, if a vowelless letter precedes: as סב for סבב, סבו for סבבו.

3. The weak letters אהוי (especially ה) are dropped or quiesce, though having vowels, after a letter with Sh'va: as בְּשָׁמַיִם for בְּהַשָּׁמַיִם, קום for קוּם, גָּלוּ for גָּלוֹ, יִשְׁלַחְךָ for יִשְׁלַחְךָ, בִּיתְרוֹן for בִּיתְרוֹן, שְׁאֵלְתְּךָ for שְׁאֵלְתְּךָ.

א often quiesces in the long vowel, resulting from the contraction of its own vowel or half vowel (Composite Sh'va) with the preceding vowel: as מִצֵּאתָ for מִצֵּאתָ, לְאָמַר for לְאָמַר, לְאֱלֹהִים for לְאֱלֹהִים, אֶהָב for אֶהָב.

C. *At the End.*

At the end of a word ך and ם are rejected in a few cases. The ך of the verbal ending ון and ין—. This original ך has been very rarely retained: as יִדְעוֹן, תַּעֲשִׂין. ם is regularly dropped in the st. const. Plural:

as בְּתִים f. בְּתִי, הָרִים f. הָרִי.

7. *Commutation.* Commutation comprises a) interchanges of consonants with other consonants; b) Interchanges of consonants with vowels.

a. ה interchanges with ט, see above § 12, 5.

Initial ו interchanges with י, especially in verbs פ"י: as יִלֵּךְ for יִלֵּךְ, וְדַע for וְדַע, וְקַטַּל for וְקַטַּל.

Medial ו interchanges with י on account of homogeneous vowels preceding it: as קָיִם for קָיִם, חֵיב for חֵיב.

Final ו and י interchange with ה: as גָּלִי for גָּלִי, שְׁלָהּ for שְׁלָהּ. When the word is lengthened, the original consonant reappears: as גְּלִיתִי, שְׁלִיתִי.

b. 1) The conjunction ו "and", preceding a vowelless letter or one of the labials (במִן), is converted into its homogeneous vowel ו: as וְדַבֵּר for וְדַבֵּר, וּמִשָּׁהּ for וּמִשָּׁהּ, וּבְדַבֵּר for וּבְדַבֵּר.

In the same manner י following a vowelless letter is softened to i: as בִּיהוּדָה for בִּיהוּדָה.

2) In the middle of a word ו and י are often contracted into a diphthong or a long vowel: as יוֹלִיד for יוֹלִיד (a + u), ייִטיב for ייִטיב (a + i), הוֹלִיד for הוֹלִיד (o + u)

contracted into ū). ן after Chirek becomes ן, the ן resting in its homogenous O vowel: as נוֹשֵׁב for נוֹשֵׁב, הוֹשִׁיב for הוֹשִׁיב.

3. ן and ף final after a vowelless letter are softened to ן and ף: as תהוּו for תהוּו; פְּרִי for פְּרִי, וְיֵהִי for וְיֵהִי.

§ 13. PECULIARITIES OF THE GUTTURALS.

1. The gutturals instead of the usual (simple) Sh'va, receive the composite Sh'va, (see § 5).

2. They do not admit of Dagesh forte, i. e. they cannot be doubled, (see § 7. 4). The half-guttural ר partakes of this peculiarity. The omission of Dagesh causes the lengthening of the preceding short vowel: as האָרם for האָרם, בְּרַךְ for בְּרַךְ.

ה and ח, being harder gutturals, in most cases retain the preceding short vowel: as ההוא, החיים.

3. The gutturals ה, ע, and ה (with Mappik) when final, require the ā sound before them. Therefore they change mutable vowels (§ 14, 1 e) into Patach: as ישלח for ישלח; if the vowel be immutable, a helping Patach, called Patach furtive (§ 6), is written under them and pronounced before them.

NOTE. On the gutturals see further Chapter: VII. §§ 40, 41, 42.

§ 14. VOWEL CHANGES.

I. The vowels are *immutable or mutable*.

Immutable:

- a. Vowels regularly written with their homogeneous vowel-letters: as אָ, יָ, יֵי, וּ, וּ.
- b. The long vowels defectively written, (§ 3. Note 4.) as קֹל = קוֹל, רָם = רָאם.
- c. Vowels after which a Dagesh forte has been omitted on account of a guttural: as חֲרִישׁ for חֲרִישׁ, אֲחִים for אֲחִים.
- d. The short vowel in an *unaccented* closed syllable: as שְׁבֵט, מְלָכּוֹת.

Mutable:

- e. All the long vowels, without vowel-letters and not in-

cluded in the cases specified under b) and c), both in open and closed syllables: as **קָטְלוּ** from **יִקְטֹל**, **דָּבְרִי** from **דָּבַר**.

f. All the short vowels in open and in accented closed syllables: as **קָטְלָה** from **קָטֵל**.

II. The changes which the mutable vowels can undergo, are: *Lengthening, Shortening, Rejection* and *Rising of new vowels*.

Lengthening: The short vowels are made long:

(ֿ) becomes (ֿֿ)

(ֿֿ) becomes (ֿֿֿ)

(ֿֿֿ or ֿֿֿֿ) become (ֿֿֿֿֿ) or (ֿֿֿֿֿֿ).

1. When a closed syllable is made an open one: as **קָטְלוּ** for **קָטֵל**, **סָפְרוּ** for **סָפַר**, **הִקְדָּמוּ** for **הִקְדָּם**, properly **הִקְדָּמוּ**.

2. Hence when a required doubling of the following letter does not take place: as **הָאֹרֶז** for **הָאֹרֶזֶר**, **יְהִרְתֶּנּוּ** for **יְהִרְתֶּנּוּ**;

3. When one of the vowel-letters quiesces in the vowel: as **נִמְצָא** for **נִמְצָא**.

4. When the final word of a sentence or clause has the pause accent: as **קָטְלָהּ** for **קָטְלָהּ**, **אֶרֶץ** for **אֶרֶץ**.

Shortening: The long vowels are shortened:

(ֿֿ) becomes (ֿֿֿ).

(ֿֿֿ) becomes (ֿֿֿֿ) or with the strong shortening (ֿֿֿֿֿ).

(ֿֿֿֿ) becomes (ֿֿֿֿֿ) or stronger (ֿֿֿֿֿֿ).

This takes place:

a. When an open syllable becomes a closed one: **קָדְשִׁי** for **קָדֵשׁ**;

b. When a syllable with Dagesh or a sharpened syllable arises; in this case the strong shortening is used: as **הִקְדָּמוּ** from **הִקְדָּמוּ**, **אֶמְצֵא** from **אֶמְצֵא**;

c. When a closed syllable loses the tone: as **בְּנֵי-אָדָם** from **בְּנֵי-אָדָם**, **בְּנֵי-יְהוּדָה** from **בְּנֵי-יְהוּדָה**, **כָּל-אִישׁ** from **כָּל**.

Rejection: The vowel falls away entirely. It occurs, when the word is lengthened at the end, so that the accent must be thrown forward. This is particularly the case:

1. With pretonic Kamets and Tsere, (the latter generally when followed by Kamets: as לָבַב). Kamets and Tsere in an open syllable preceding the tonesyllable, are called *pretonic*: i. e. they are pronounced only before the tone and are dropped upon its being moved forward: as קָטַלְתָּ but קָטַלְתָּם, דִּבַּרְתָּ but דִּבַּרְתֶּם, שָׁנַתְּ but שָׁנַתֶּי.

2. With Tsere in a monosyllable: as שָׁם, or in the last syllable of a polysyllable, when all the preceding vowels are immutable: as עָנַר, thus שְׁמִי, עֲנִי, שְׁמֵר, שְׁמֵרִים.

3. With (-), (·), (◌) in the last syllable of verbs, when the word is lengthened by an addition commencing with a vowel: as קָטַלְתָּ from קָטַל, יִקְטְלוּ from יִקְטַל.

The following rule regarding the rejection of vowels deserves attention:

When the accent is thrown forward, *in nouns*, the vowel of the *penult* drops, *in verbs*, of the *ultima*. Compare: דִּבַּרְתִּי my word, from דִּבַּרְתָּ word, קָטַלְתָּ she has killed, from קָטַל he has killed.

Rising of new vowels: Instead of Sh'va a new short vowel arises:

I. No word can commence with two vowelless consonants or with two Sh'vas, therefore the first Sh'va is changed into Chirek:

A. When one of the prefixes בְּכַל (§ 18. II, b,) or of the preformatives אֵיתָן (§ 31, 1.) which regularly take Sh'va, is connected with a word beginning with Sh'va: as לְמִשַׁל for לְמִשַׁל, יִקְטַל for יִקְטַל, אֶקְטַל for אֶקְטַל.

NOTE. Respecting ך before a letter with Sh'va see § 12, 7, b.

B. אֶקְטַל for אֶקְטַל can serve as a memorial word for the following rules:

a. When the first of two vowelless letters has comp. Sh'va, the helping vowel is that of the comp. Sh'va: as אֲנִשִּׁי for אַנְשִׁי from אַנְשִׁים, חֲדָשִׁי for חַדְשִׁי from חַדְשִׁים.

b. When the second of two vowelless letters has comp. Sh'va, the helping vowel under the first is again the vowel of comp. Sh'va: as כְּאֲשֶׁר for כַּאֲשֶׁר, יַחֲרַת for יַחֲרַת. § 40, 6.

II. *With a pause accent.* When Sh'va is heightened in pronunciation by the tone, either Seghol arises from it, or the correspondent long vowel of Comp. Sh'va, or the original vowel which has been dropped by the lengthening of the word: as לָחִי from לְחִי; חָלִי from חֲלִי; מְלֶאכֶה f. מְלֶאכֶה from מְלֶא; יִשְׁמְרוּ f. יִשְׁמְרוּ from יִשְׁמֵר.

NOTE. In all the cases given under II. the word is מְלֶעִיל.

III. When one of two similar letters or of the weak letters אהוּ drops, (§ 12, 6 B. 3.) its vowel recedes and takes the place of the preceding Sh'va: as לְבֵיתָ for לְהֵבֵיתָ, יִקְטֹל for יִהְקֹטֵל, גָּלוּ for גָּלוּי, מְלֶפְנֵנוּ for מְאַלְפְנֵנוּ, סָבַב for סָבַב, יִסְבֵּב for יִסְבֵּב.

IV. The meeting of two vowelless final consonants is generally avoided: most commonly by the insertion of *Seghol* between the concurring consonants, *Patach*, if one of them is a guttural, *Chirek*, if one of them is a , *Shurek*, if the last one is ו: as בְּגֵד for בְּגֵד, זֶרַע for זֶרַע, וַיִּגַּל for וַיִּגַּל, בֵּיתָ for בֵּיתָ, בָּהוּ for בָּהוּ.

CHAPTER III.

§ 15. SERVILE LETTERS.

1. Letters added to words for the purposes of formation or inflection (*servings*) are called *Serviles*, while those three letters which constitute most frequently the root or the radical idea of the word are termed *Radicals*.

2. All the 22 letters of the alphabet can be used as radicals; the 11 following only as serviles:

(אֵיתָן מִשָּׁה וְכָלֵב) ת . ש . נ . מ . ל . כ . י . ו . ה . ב . א .

They are called *prefixes* (preformatives) when placed at the beginning of a word, *suffices* (afformatives) when added at the end.

NOTE. When the letters added are used to convey the accidents of tense, gender, number, person (in the nominative case) and to form derivatives, they are respectively called according to position *preformatives* and *afformatives*.

§ 16. THE PREFIXES מִשֶׁה.

1. מ as a prefix has Chirek and in the following letter Dagesh. It is the abbreviation of מִן *from, away from, out of, by*, of which the נ is assimilated, as מִתַּחַת from below, instead of מִן תַּחַת. Before gutturals the (—) is lengthened to (·) (§ 14, II. 2): as מִעַל from above, instead of: מִן עַל.

Before ח the lengthening is sometimes omitted: as מִחוּץ from without (§ 13, 2). מ before י becomes מִי as מִירוּשָׁלַיִם from Jerusalem, for מִירוּשָׁלַיִם (§ 12, 7, b.)

2. שֶׁ as a prefix, see § 23, 2.

3. ה as a prefix, an interrogative particle, see § 24, 5.

4. ה as a prefix, the article, see § 17.

EXERCISE 21.

מִדְרֶךְ¹ מֵאוֹיֵב² מֵאִישׁ³ מִגְבוּר⁴ מִבֵּית⁵ מִבוּר⁶ מֵאֶח⁷
 מֵאֶתְבָּה⁸ מֵאֵל⁹ מִבְּרִית¹⁰ מִגְּבֵר¹¹ מִדּוֹר¹² מֵהִיבֵל¹³ מֵהַמָּה¹⁴
 מִחֶבְרוֹן¹⁵ מִחֹדֶשׁ¹⁶ מִחוּט¹⁷ מִחוּל¹⁸ מִחֶלֶב¹⁹ מִחֶמֶר²⁰
 מִטָּל²¹ מִיָּד²² מִיְהוּדָא²³ מִיּוֹם²⁴ מִיְרִיחוֹ²⁵ מֵעוֹלָם²⁶
 מִיְרִבְעֵל²⁹ מֵרֵאשׁ²⁸

way¹ enemy² fire³ hero⁴ house, within⁵ pit⁶ brother⁷ love⁸ God⁹
 covenant¹⁰ man¹¹ generation, age¹² palace¹³ they¹⁴ n. p. of a city¹⁵
 month¹⁶ thread¹⁷ sand¹⁸ milk¹⁹ clay²⁰ dew²¹ hand²² n. p. m.²³ day²⁴
 n. p. of a city²⁵ a time unlimited, eternity²⁶ a maiden²⁷ head, beginning²⁸
 n. p. m.²⁹

EXERCISE 22.*

From a father¹, from Abraham², from destruction³, from a cistern⁴, from a land⁵, from blood⁶, out of a house⁷,

* The learner is advised to form for himself an English-Hebrew vocabulary, by which his memory may be assisted and a tedious search through the exercises avoided.

from a mountain⁸, from Edom⁹, from Haman¹⁰, from life¹¹, from to-morrow¹², from a river¹³, from Jeberechjahu¹⁴, from Jedidja¹⁵, from a Jew¹⁶, from a panther¹⁷, from Nimrod¹⁸, from the Most High¹⁹, from a plant²⁰, from Eden²¹, from dust²².

אֶבֶן אֲבֵרָהָם אֲבֵרֹן בָּאֵר אֶרֶץ הַסֵּם בֵּית הַר אֲדָם הַקֶּן חַיִּים
מְחַרְתִּי אֹרֶן יִבְרֵכְיָהוּ יִדְרֵיהֶן יִהְיֶה נָמֵר נִמְרוֹד עֲלִיּוֹן צֶמַח
עֵרֶן עֶפְרָיִם

§ 17. THE ARTICLE.

1. The definite article is represented by the prefix הַ with Patach and Dagesh in the following letter: as הַשָּׁמַיִם heaven, הַשָּׁמַיִם the heaven. Before the gutturals, especially אֵ the Patach is changed into Kamets (§ 13, 2.): as הָאָדוֹן the master, הָרֶגֶל the foot, הָעֶבֶד the servant. Before the *unaccented* הַ, חַ, הֶ into Seghol; as הַעֲבִיִּים the clouds, הַהָרִים the mountains, הַחֲכָם the wise man, but הָעֶבֶד the cloud, הָהָר the mountain. cf. 5.

Before הַ and הֶ the Patach is commonly retained: as הַחַיִּים the life, הַהֶבֶל the vanity. § 13, 2.

2. A noun without the הַ is to be translated with the indefinite article, except the noun in the st. const. (§ 19, 5): as בֵּית a house.

3. When the noun is preceded by the prefixes בְּכֹל, the article is only represented by its appropriate vowel under the prefix and the Dagesh in the following letter (§ 12, 6. B. 3.): as בְּדָבָר in the word = בְּהִדְבָּר, לְהָאָרֶץ to the land = לְהָאָרֶץ.

4. The Dagesh after the article is often omitted in letters with Sh'va: as הַצְּפַרְדֵּיִם the frogs, especially in nouns with initial י': as הַיָּאֹר the river, and in participles of Piel and Pual (§ 25, 7.): as הַמְדַבֵּר the speaking man.

5. Some words lengthen the accented vowel, when the article is prefixed, e. g. הָעֵם from עַם, הָאָרֶץ from אָרֶץ, הָהָר from הָר, הַקָּאֵת from קָאֵת.

EXERCISE 23.

Prefix the article to the following words.

- שָׁמַיִם¹ אֶרֶץ² חֶשֶׁךְ³ אֹרֶךְ⁴ מַיִם⁵ עָרֵב⁶ מְקוֹם⁷ יְבִשָּׁה⁸
 עֵשֶׂב⁹ חֶבֶס¹⁰ בְּקָר¹¹ זֶרַע¹² חַיָּה¹³ חֶבֶל¹⁴ חֲצִיר¹⁵ חֶרֶשׁ¹⁶
 חֹרֵשׁ, עֲשִׂיר¹⁷ חֶלֶב¹⁸ עֵיף¹⁹ חֲלִיל²⁰ כּוֹכַב²¹ אֲדָמָה²²
 רִגְלָב²³ חַיִּים²⁴ רוּחַ²⁵ הָדָר²⁶ הַגּוֹת²⁷ עֲנָן²⁸ הוֹר²⁹
 חִידָה³⁰ חֲדוּהָ³¹ חֲזוֹת³² חֲזוֹן³³.

heaven¹ earth, land² darkness³ light⁴ water⁵ evening⁶ place⁷ dry-land⁸ herb⁹ wise¹⁰ morning¹¹ seed¹² animal¹³ cord, rope¹⁴ grass¹⁵ new¹⁶ rich man¹⁷ fat¹⁸ weary¹⁹ pipe²⁰ star²¹ ground, soil²² foot²³ life²⁴ spirit²⁵ ornament²⁶ thought²⁷ cloud²⁸ majesty²⁹ riddle³⁰ joy³¹ vision³² intuition, vision³³.

§ 18. THE PREFIXES וּכְלָב.

I. וְ called the *conjunctive Vav* denotes: *and*, as לֶחֶם וְלֶחֶם bread and bread. It is changed as follows:

- Into וְ before a consonant with simple Sh'va: וְלֶכֶל and to all, § 14, Rising I; or before the labials ב, מ, פ, to avoid the recurrence of two sounds of the same organic class: as וּבֵין and between, וּמִן and from, וּפֶר and a bullock (§ 12, 7, b.).
- Into וְ before י becoming quiescent: as וְיָהִי and it may be (§ 12, 7, b.).
- Into וְ, וּ, וַ before comp. Sh'va, taking the corresponding short vowel: as וְאָנִי and I, וְאָכַל and eat, וְחָלִי and sickness (§ 14, Rising I, B. b.).
- Into וְ before אֱלֹהִים: as וְאֱלֹהִים and God (§ 12, 6. B. 3.).

NOTE. Before יְהוָה into וְ: as וְיְהוָה. This most sacred name of God was believed to be incommunicable and the word אֲדֹנָי *my Lord* substituted for it, according to which latter word the vowels of וְ and the prefixes בְּכֹלִים were adapted, as בְּיְהוָה, לְיְהוָה, מֵיְהוָה, מִיְהוָה corresponding to בְּאֲדֹנָי, לְאֲדֹנָי, מֵאֲדֹנָי. When however, יְהוָה is already preceded by אֲדֹנָי, to avoid repetition, it was written with the vowels of אֱלֹהִים, so that אֲדֹנָי יְהוָה is to be read אֲדֹנָי אֱלֹהִים.

- Into וְ immediately before the tone-syllable, especially

when the latter has a distinctive accent and short words are connected in pairs: as תהו וָכֹהוּ desolate and void, קר וָחם cold and heat, קיץ וָחורף summer and winter.

NOTE. וָבֹהוּ shows that ו before בָּמָה (a) in case of (e) has — and is not ׀.

II. a. ב, ל, כ, ב preposition of place and time: *in, on, among*: as בְּרֵאשִׁית in the beginning, בְּהַר on a mountain, בֵּישְׂרָאֵל amongst Israel, or it has the force of the prepositions: *with, by, through*: as בְּאֶבֶן with a stone, בְּדָבָר with or by a word.

בָּ adv. and prep., generally expressing comparison and proportion answers to the words: *as, like, so, about, nearly, almost*: as כְּאֶרֶץ as a land, כְּאֵפָה about an ephah, כְּעֶשֶׂר about ten years. As prep.: *according to, after, when*, (comparing the time of two actions) כְּדַמוֹתֵנוּ after our likeness, כְּהִרְמִי קוֹלִי when I lifted up my voice, כְּיֵד הַמֶּלֶךְ according to the bounty of the king. I. Kings 10, 13.

ל prep., denoting motion or direction toward any object, *to, unto, towards, for*, hence it is the sign of the dative (§ 19, 2.): לְאֶרֶץ to a land, לְמֶלֶךְ to or for a king.

b. ב, ל, כ always with Sh'va except in the following cases:

1. *With Chirek* = ב, ל, כ, before a word which has Sh'va under the first letter: as בְּדָבָר by the word of, לְדָבָר, בְּדָבָר. (14. Rising I. a.)

Before ' the ' becomes quiescent (§ 12. 7. b.): as בִּימֵי in the days of, לְיְהוּדָה to I. כַּיְדֵי as the hands of.

2. *With* (־), (־), (־) before composite Sh'va: as בְּאֵמֶת in truth; לְעֹמֵד to stand, כְּחֹלִי as a sickness; or when displacing the article ה (§ 19, 3.): as בְּיּוֹם = בְּהַיּוֹם in the day, לְחָכְם = לְהַחְכֵם to the wise, בְּעֵץ = בְּהָעֵץ on the tree, but בְּיּוֹם in a day, בְּעֵץ on a tree.

3. With Kamets = ā, often before the tonesyllable, especially before monosyllabic particles: בְּהֵם in them, בְּזֶה

22 מִיְהוָה¹⁶ יִשְׁעָה¹⁷: מֵרַע¹⁸ יֵצֵא¹⁹ רַע: נֵר²⁰ מִצֹּהַ²¹ וְתוֹרָה²²
 23 אֹר: מֵעוֹלָם²⁴ עַד²⁵ עוֹלָם אֲתָה²⁶ אֵל²⁷: אָמַר²⁸ עֲצֵל²⁹
 30 אֲרִי בַחוּץ³¹ שָׁחַל³² בְּדֶרֶךְ³³: גַּם³⁴ בַּשְּׁחֹק³⁵ יִכָּאֵב³⁶ לֵב³⁷:
 38 בְּלִילָה הִיא³⁸ בְּגֹנֵב³⁹: מַחוּץ⁴⁰ שְׂכֵלָה⁴¹ חָרֵב⁴² בְּבַיִת פְּמוֹת⁴³:
 44 שְׂאוֹל⁴⁴ בַּחוּר⁴⁵ וְטוֹב⁴⁶: מִמּוֹרָח⁴⁷ וּמִמַּעַרְב⁴⁸ מִצְפּוֹן⁴⁹ וּמִיָּם⁵⁰
 51 מְהֵלֵל⁵¹ שֵׁם⁵² יְהוָה:

not¹ arose² prophet³ since⁴ Moses⁵ Israel⁶ Abraham⁷ rich⁸ very⁹
 cattle¹⁰ silver¹¹ gold¹² fool¹³ darkness¹⁴ walks¹⁵ § 18. I. Note¹⁶ deliverance¹⁷
 evil¹⁸ goes out¹⁹ lamp²⁰ commandment²¹ law²² light²³ eternity²⁴ to²⁵ thou
 (art)²⁶ God²⁷ says²⁸ slothful one²⁹ lion³⁰ without³¹ roarer³² way³³ also,
 even³⁴ laughter³⁵ may ache³⁶ heart³⁷ he was³⁸ thief³⁹ abroad⁴⁰ destroys,
 makes childless⁴¹ sword⁴² death⁴³ n. p. m.⁴⁴ chosen⁴⁵ good, beautiful⁴⁶ east⁴⁷
 west⁴⁸ north⁴⁹ sea⁵⁰ (in general the Mediterranean Sea, lying *west* of Pales-
 tine, hence: *the west*, but sometimes the Dead Sea or as here the *South-*
Sea, therefore here: *the South*.) is praised⁵¹ name of⁵².

§ 19. CASES OF NOUNS AND PRONOUNS.

1. To express the relations between the different nouns and pronouns in a sentence, Prepositions or the corresponding Prefixes **בכלם** are chiefly used.

2. *The Dative* is formed by the prep. **אֵל** or its abbreviation the prefix **ל** (§ 18, II).

3. *The Ablative* is formed by the prep. **מִן** or its abbreviation, the prefix **מִ**, **מִן** or by **ב** and **כ** (§ 16, 1. § 18, 11).

4. *The Accusative* is denoted by the particle **את** or **אתָ** (i. e. before Makkef) when the noun is *definite*, i. e. defined by the article, a possessive pronoun (Suf. § 21), a following genitive or by itself as a proper noun, otherwise it has no designation, being entirely similar to the nominative: as **את השמים ואת הארץ** the heaven and earth, **את בני** my son, **את אברהם** the son of the servant, **את אברהם** Abraham, but Gen. 2, 4: In the day that God made **ארץ ושמים** earth and heaven.

5. *The Genitive* or *possessive* case remains entirely unchanged, with which the preceding noun, (which is limited and more nearly defined by the Gen.) is most closely con-

nected. For this reason the latter is said to stand in the *Construct State*, or simply in the *Construct*.

The better to effect this connection the article of the Construct is thrown off and its mutable vowels are shortened: as הַסּוּס the horse, but סוּס הַמֶּלֶךְ the horse of the king (not הַסּוּס); הָעוֹף the fowl, but עוֹף הַשָּׁמַיִם the fowl of the heaven (not הָעוֹף).

Regarding the shortening of the vowels and other changes, which the word in the st. const. undergoes, see § 59.

6. The direction towards a place or the time is indicated by the *unaccented* syllable הַ־ appended to the noun, called local הַ־: as יָם sea, יָמָה towards the sea, צָפוֹן the north, צָפוֹנָה northward, towards the north. יָמִים year, יְמִימָה to year, מִיָּמָה מִיָּמָה from year to year.

NOTE I. Local הַ־ is the remnant of an old accusative ׀־, yet appearing in many adverbs: as יוֹמָם by day, in the day time, מַחֲרָתָם to-morrow. (cf. § 85. 4, B, B.)

NOTE II. On the Segholates with local הַ־ see § 66, Note I.

EXERCISE 27.

זָכַר¹ צְדִיק² לְבָרָכָה³: דָּוָר הַלֵּךְ⁴ לְפָנַי⁵ יְהוָה בְּאֵמֶת⁶
 וּבְצַדִּיקָה⁷: זָבַח⁸ לְאֱלֹהִים⁹ תּוֹדָה¹⁰: טוֹב¹¹ יְהוָה לְכָל¹²: יְהוָה
 עָמָה¹³ אֹרֶךְ בְּשִׁלְמָה¹⁴ נָטָה¹⁵ שְׂמִימִים בִּירֵיעָה¹⁶: דָּוָר הַיָּה¹⁷
 רָעָה¹⁸ בְּצֵאֵן¹⁹ וּבָא²⁰ הָאָרֶץ וְהָדוּב²¹ וְנָשָׂא²² שָׁה²³ מֵהָעֵדֶר²⁴:
 מֵהָאֵבֶל²⁵ יָצָא²⁶ מֵאֵבֶל²⁷ וּמֵעֵץ²⁸ יָצָא מְתוֹק²⁹: מֵאָרֶץ מְצָרִים
 נָסַע³⁰ יִשְׂרָאֵל הַמְדַבֵּרָה³¹: מֶלֶךְ יוֹשֵׁב³² עַל³³ כֶּסֶף³⁴-דָּיִן³⁵:
 מִי³⁶ עָלָה³⁷ הַשְּׂמִימָה: כְּשִׁלֹּג³⁸ בְּקִיץ³⁹ וּבְמָטָר בְּקִצִּיר⁴⁰ כֵּן⁴¹
 לֹא-נָאוּהָ⁴² לְכִסִּיל כְּבוֹד⁴³: שׁוֹט⁴⁴ לְסוּס⁴⁵ מֵהָג⁴⁶ לְחִמּוֹר⁴⁷
 וְשִׁבְט⁴⁸ לָגוֹ⁴⁹ כְּסִילִים:

memory¹ just² blessing³ walked⁴ before⁵ truth⁶ righteousness⁷ offer⁸ God⁹
 thanksgiving¹⁰ good¹¹ all¹² to wrap, to put on¹³ garment¹⁴ stretches¹⁵
 curtain¹⁶ was¹⁷ shepherd¹⁸ small cattle¹⁹ came²⁰ bear²¹ took²² lamb²³ flock²⁴
 eater²⁵ came forth²⁶ food²⁷ strong²⁸ sweetness²⁹ moved on³⁰ desert³¹ sitting³²
 5

on, in, over³³ throne³⁴ judgment³⁵ who³⁶ ascended³⁷ snow³⁸ summer³⁹ harvest⁴⁰ thus⁴¹ becoming, suitable⁴² honor⁴³ a whip⁴⁴ horse⁴⁵ bridle⁴⁶ ass⁴⁷ a stick⁴⁸ the back⁴⁹.

EXERCISE 28.

Translate into Hebrew:

The evening (accus.), to the evening, to an evening, a man (nom.), a man (accus.), the man (accus.), from a man, from the man, the head¹ of the man, the head of a man, from the heaven, the grass of the earth, the land (accus.), the land (nom.), a land (accus.), a land (nom.), the light of the heaven, to the judge², to the judge of the land, to a judge of the land, the fruit (accus.) of the tree³. God created⁴ earth and heaven. God created the earth and the heaven, the voice⁵ (accus.) of God, a voice (accus.) of God, a voice (nom.) of God, the sign⁶ (accus.), a sign (accus.), by a sin⁷, by the sin, towards the east⁸, towards the south⁹, to the mountain, towards Samaria¹⁰.

ראשו שפמט עיז ברא קול אום עין מורה דרום שמרון:

CHAPTER IV.

OF THE PRONOUN.

§ 20. THE PERSONAL PRONOUN.

1. The personal pronouns are either separate words or syllables, contractions of the first and appended to nouns, verbs or particles, thence receiving the name of *Suffixes*. The separate pronouns represent the *nominative*, (see exception to this § 93, 2.). The suffixes appended to the *verb* stand for the *accusative* and for the *dative* in rare instances. The suffixes appended to the *noun* properly stand for the *genitive or possessive* cases and then serve the purpose of possessive pronouns: as סוסי the horse of me = my horse. The suffixes appended to *particles* either represent the *nominative* or the *accusative* cases: as במוני as I, אוני me.

2. The separate personal pronouns are :

SINGULAR.		PLURAL.			
1. com.	$\left. \begin{array}{l} \text{אַנְכִי, in pause} \\ \text{אַנִי, " " } \end{array} \right\}$	I	1. com.	$\left. \begin{array}{l} \text{אַנְחֵנוּ, (נַחֲנוּ)} \\ \text{אַנוּ} \end{array} \right\}$	we
2.	$\left. \begin{array}{l} \text{m. אַתָּה, " " } \\ \text{f. אַתְּ, (prop. אַתִּי) } \end{array} \right\}$	thou	2.	$\left. \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתֶּנּוּ, אַתְּנָה} \end{array} \right\}$	ye
3.	$\left. \begin{array}{l} \text{m. הוּא} \\ \text{f. הִיא} \end{array} \right\}$	he she	3.	$\left. \begin{array}{l} \text{m. הֵם, הֵמָּה} \\ \text{f. הֵן, הֵנָּה} \end{array} \right\}$	they

3. *Remarks.* אַנְכִי is the ancient form and more used in the Pentateuch than אַנִי, while the latter occurs often in the later books. אַתָּה, compounded of אַנְתָּה, as the kindred dialects have: Chald. אַנְתָּה, Arab. anta.

The fem. form אַתִּי occurs only in k'thibh (7 times), but it is the foundation of some verbal inflections, (so the form קַטְלֵתִי before suffixes, § 43, 1.) הוּא is of *common gender in the Pentateuch* and also signifies *she*. But whenever הוּא stands in the text for הִיא, it has the pointing הוּא and must be read הִיא.

אַנְחֵנוּ is formed from the pronominal stem אָן found in אַנִי, אַתָּה and חֲנּוּ the harder form of אַנוּ we; אַתֶּם and אַתֶּן are blunted forms of אַתּוּם, properly אַנְתּוּם (Chald. אַנְתּוּן, Arab. antum). Before verb. suff. this *original* form is retained (§ 43, 1.). הֵם, הֵן from הוּם, הוּן, hence not seldom the 2. and 3. masc. plur. in הוּן as: יִשְׁבְּעוּן, יִהְדָּלוּ, יִשְׁשׂוּם Is. 35, 1. הֵמָּה, הֵנָּה have a demonstrative character.

4. The separate pronouns, when connected with a noun as predicate of a sentence, always include the copula or the verb *to be*: as אֲנִי יוֹסֵף I *am* Joseph, אַתָּה הָאִישׁ thou *art* the man.

EXERCISE 29.

בְּרִדְךָ¹ אַתָּה יְהוָה: אַתָּה קְדוֹשׁ²: אֲנִי אֵל: אֲנִי הָאִשָּׁה³:
 הוּא אֶהְרֵן וּמֹשֶׁה: אַתָּה גְבוּר: הוּא רֵאשׁוֹן⁴ וְהוּא אַחֲרוֹן⁵:

כְּנִים⁶ אֲנַחְנוּ: הָאֱלִילִים⁷ הַבָּל⁸ הַמָּה: גֵּר⁹ אֲנֹכִי בְּאֶרֶץ:
 עֵפֶר¹⁰ אַתָּה וְאֶל עֵפֶר תָּשׁוּב¹¹: כְּנוֹת⁶ אַתָּן: הַמָּה הַגְּבוּרִים¹²:
 הִיא יְחִידָה¹³: שְׁנַיִם עֶשֶׂר¹⁴ אַחִים¹⁵ אֲנַחְנוּ: אַתָּה יְהוָה טוֹב
 וְסֻלַּח¹⁶: אַחֲתִי¹⁷ הוּא: וְהִצְעִירָה¹⁸ גַּם־הוּא יִלְדָה¹⁹ בֵּן²⁰:
 הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ: אֲנֹכִי אֲנֹכִי יְהוָה וְאִין
 מִבְּלָעֵרִי²¹ מוֹשִׁיעַ²²: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא²³
 נְאֻם²⁴ יְהוָה: יְהוָה הַצְּדִיק וְאֲנַחְנוּ הַרְשָׁעִים²⁵: אִישׁ זָקֵן²⁶
 בָּא²⁷ מִן־הַשָּׂדֶה בְּעָרֵב וְהָאִישׁ מִהָר²⁸ אֶפְרַיִם²⁹ וְהוּא־גֵר³⁰
 בְּגִבְעָה³¹:

blessed¹ holy² woman³ the first⁴ the last⁵ honest, upright (יָד; pl. m. כְּנִים, pl. f. גְּבוּרִים § 58, 1.)⁶ idols⁷ vanity, foolish⁸ stranger⁹ dust¹⁰ thou shalt return¹¹ idols¹² pl. fr. גְּבוּרִים cf. §. 12 the only child (girl)¹³ twelve¹⁴ brothers¹⁵ forgiving¹⁶ my sister¹⁷ younger¹⁸ bare¹⁹ son²⁰ beside me²¹ Saviour²² filling²³ declaration²⁴ guilty²⁵ old²⁶ came²⁷ mountain²⁸ n. p. m.²⁹ dwelled³⁰ n. p. of a city³¹.

EXERCISE 30.

Ye are strangers¹ with me². Lord, thou art a refuge³ to us from generation⁴ to generation. From eternity⁵ to eternity thou art God. Not a God delighting⁶ (in) wickedness⁷ thou art. I am dust and ashes⁸. God is in heaven and we are on the earth. Just⁹ art thou O Lord! Thou art near¹⁰ O Lord! Ye are a¹¹ seed of falsehood¹².

גְּרִימִים¹ עֲפָרִים² מֵעוֹן³ דוֹר⁴ עוֹלָם⁵ חֲפִיץ⁶ רָשָׁע⁷ אֶפְרַיִם⁸ צְדִיק⁹ קְרוֹב¹⁰
 זָרַע¹¹ שֶׁקֶר¹² (in pause!)

§ 21. NOMINAL SUFFIXES.

1. The nominal suffixes *appended to Nouns in the Singular* are:

	SING.		PLURAL.
1. com.	י, סוּסִי my horse.	נוּ	סוּסֵנוּ our horse
m.	יְהוָה (in pause יְהוָה) סוּסֶיךָ } thy h.	כֶּם	סוּסֵיכֶם } your horse
2. f.	יְהוָה סוּסֶיךָ } thy h.	כֶּן	סוּסֵיכֶן } your horse
m.	ו, הוּ סוּסוֹ his h.	הֵם	סוּסֵיהֶם (poetical)
3. f.	יְהוָה (יְהוָה) סוּסֶיהָ her h.	הֵן	סוּסֵיהֶן } ^{מִן} their horse

Appended to Nouns in Plural:

	SING.		PLUR.	
1. com.	סוּסִי	my horses	סוּסֵינוּ, יֵינוּ	our horses
2. m.	סוּסֶיךָ, יְיָ	thy horses	סוּסֵיכֶם, יְיָ	your horses
f.	סוּסֵיךָ, יְיָ		סוּסֵיכֶן, יְיָ	
3. m.	סוּסָיו, יְיָ	his horses	סוּסֵיהֶם, יְיָ	(poetical)
f.	סוּסֵיהָ, יְיָ	her horses	סוּסֵיהֶן, יְיָ	יָמוֹ
				their horses

2. *Remarks.* The suffixes of the noun are divided into two classes: of *Singular* and of *Plural* nouns; the forms of the latter are longer and may be recognized by the plural ם; as סוּסֵנוּ our horse, but סוּסֵינוּ our horses.

3. The suffixes ם, ךָּ, ךֶּן, and ם, הֶם, הֶן, they invariably having the tone, the better to distinguish between the ם and the ךָּ, are called *grave*, the others are *light* suffixes.

4. ם־הוּ is a favorite longer suffix for ן, particularly in monosyllabic words and in nouns with the ending ם־ה: מִינֵי מִינֵי, מִינֵי and מִינֵהוּ his, its species; מִרְאֵהוּ appearance, מִרְאֵהוּ his appearance.

5. The suffixes denote the genitive of the pronoun (§ 20, 1). The other cases are represented by attaching prepositions or prefixes and particles to the suffixes. The *dative* by אֶל or ל; the *accusative* by אֶת (אוֹתִי); the *ablative* by מִן, מִן (אוֹתִי) אֶת, בְּ. See Paradigm A.

6. The possessive pronoun is also represented by שְׁׁלִי (§ 23, 2.) followed by ל with the suffix, thus: שְׁׁלִי = לִי אֲשֶׁר לִי which is (belongs) to me = my. See Paradigm A.

NOTE. On the suffixes of the verb see § 42.

EXERCISE 31.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ: כָּרַם¹ שְׁלִי: בֵּית שְׁלֶךָ: שָׂרָה שְׁלֵנוּ: לְךָ
 זָרַע² עִם³ גְּבוּרָה⁴: לֹא יִטּוֹשׁ⁵ יְהוָה אֶת־עַמּוֹ⁶: אֵתָהּ לִי
 לְמִשְׁנֵב⁷: אֲבָד⁸ מְנוּס⁹ מֵהֶם: שְׁלוֹם¹⁰ לָכֶם: אֵין נְבוֹן¹¹ וְחָכֶם
 כְּמוֹד: כְּרָה¹² שַׁחַת¹³ בָּהּ יִפֹּל¹⁴: אֲבָד חֶסֶד¹⁵ מִן הָאָרֶץ וַיִּשָּׂר¹⁶
 בְּאָדָם¹⁷ אֵין¹⁸: גַּם לִי לִבִּי¹⁹ כְּמוֹכֶם: שִׁתָּה²⁰ מִים מְבוֹרָךְ²¹:

יְהוָה לְךָ יוֹם אֶף²² לְךָ לַיְלָה: יְהוָה אֵלֵי צוּרֵי²³ וּמִשְׁגָּבֵי: אֱלֹהִים
 לָנוּ מִחֶסֶד²⁴ וְעוֹז²⁵: לְךָ יְהוָה הַגְּדִלָה²⁶ וְהַגְּבוּרָה וְהַתְּפָאֶרֶת²⁷
 וְהַנְּצַח²⁸ וְהַהוֹד²⁹: אַתָּה מוֹשֵׁל³⁰ בְּכָל וּבִכְרֶךְ כַּח וּגְבוּרָה:
 וְעַתָּה³¹ אֱלֹהֵינוּ מוֹדִים³² אֲנַחְנוּ לְךָ:

vineyard¹ strength² with³ might⁴ will forsake⁵ people, nation⁶
 safety, protection⁷ perished, was lost⁸ refuge⁹ peace, welfare¹⁰ intelli-
 gent¹¹ who digs¹² pit¹³ shall fall¹⁴ good man, pious¹⁵ upright¹⁶ man,
 here collect. men¹⁷ there is none¹⁸ heart, understanding¹⁹ drink²⁰ cistern¹²
 also²² rock²³ shelter²⁴ strength²⁵ greatness²⁶ glory²⁷ victory²⁸ majesty²⁹
 ruling³⁰ now³¹ thanking³². cf. to 32, 33, § 107, 3.

EXERCISE 32.

His light, our light, my tree, their tree, her tree, thy tree, thy trees, his day¹, thy (fem.) day, my stars, our star, our stars, to the fruit of his tree, thy voice, my beginning, thy (fem.) beginning², your beginning, thy (accus.) voice, the voice of God. I am giving³ from the fruit of your trees to the ruler⁴ of the city⁵. The strength⁶ of my arm⁷. The light of our torches⁸, the sand⁹ of their shores¹⁰.

יוֹם 1 רֵאשִׁית 2 נֶתַן 3 מִשְׁל 4 עִיר 5 עֵר 6 כַּח 7 זֵרַע 8 לְפִיר 8 חוֹל 9 חוּף 10.

EXERCISE 33.

God created him, us, me, them (fem.), her, I gave¹ thee from it, from them, I come² to thee (m) (f.), and she came³ to him, to them, to us, I (am) with thee, in it, by us, as we, as I. God took⁴ him, thee, thee (in pause), thee (f.), I shall establish⁵ my covenant⁶ with⁷ you, with them, with him, with her, with thee (f.).

נִתְּחַי 1 בָּא 2 וְתָבֵא 3 לָקַח 4 אָקִים 5 בְּרִית 6 אֵת (אֵתָּה) 7.

§ 22. DEMONSTRATIVE PRONOUN.

1. M. זֶה }
 F. זֹאת } this
 } (rarely זֶה)
 Com. זו } (without distinction of gender or number.)
 Plur. אֵלֶּה, אֵלֵּי } rarely) these.

NOTE. In הַזֶּה or apocopated הַזֵּה *this*, the demonstr. has the

original article with ל (הל) before it; הלזו f. occurs only once Ez. 36, 35.

2. The demonstrative referring to a remoter object is represented by החוא, ההיא, ההם, ההן: as בימים ההם in those days, while בימים האלה in these days; or they express: the same: as האיש החוא the same man.

3. The demonstratives are thus declined:

Nom.	זֶה,	זֹאת	this,	אֵלֶּה	these.
Dat.	לְזֶה,	לְזֹאת	to this,	לְאֵלֶּה	to these.
Acc.	אֶת־זֶה,	אֶת־זֹאת	this,	אֶת־אֵלֶּה	these.
Abl.	{	מִזֶּה,	מִזֹּאת,	מֵאֵלֶּה	
		בְּזֶה,	בְּזֹאת,	בְּאֵלֶּה	
		בְּזֶה,	בְּזֹאת,	בְּאֵלֶּה	

4. Syntactical rules. § 94.*

EXERCISE 34.

אִישׁ הַלְזוֹ: זוֹ הָעִיר: ¹ לְאֲנָשִׁים הָאֵל: אֵלֶּה הַדְּבָרִים: ² אֵלֶּה
⁵ מִזֶּה וְאֵלֶּה מִזֶּה: עַם זֶה גְּאֻלְתִּי: ³ זֶה פְּעֻלַּת: ⁴ לָנוּ: לֹא יָדַע
אִישׁ אֶת־קְבוּרַת: ⁶ מִשָּׁה עַד: ⁷ הַיּוֹם הַזֶּה: הִנֵּה: ⁸ אֵלֶּה בְּצֵל
הַחֲכָמָה: ¹⁰ וְאֵלֶּה בְּצֵל הַכֶּסֶף: ¹¹ לְאִזְהָ הַדְּרֹךְ וְלְאִזְהָ הָעִיר:
לֹא בָחַר: ¹² אֱלֹהִים בְּאֵלֶּה: עוֹד: ¹³ זֶה מְדַבֵּר: ¹⁴ וְזֶה בָּא: ¹⁵ גַּם־
זֶה רָעָה: ¹⁶ חוֹלָה: ¹⁷ זֶה כַחוֹ: ¹⁸ הוּא הָאִישׁ: זֹאת הָאִשָּׁה:
הָאִשָּׁה הַזֹּאת: הָאִשָּׁה הַהִיא: ¹⁹ שְׁלִשָּׁה אֵלֶּה בְּנֵי־נֹחַ: ²¹ שֵׁם
וְחָם: ²¹ וַיִּפֹּת: ²¹ וּמֵאֵלֶּה נִפְצָה: ²² כָּל־הָאָרֶץ: עַם־זוֹ יִצְרָתִי: ²³ לִי:
אֵלֶּה בְּרִכְבּ: ²⁴ וְאֵלֶּה בְּסוּסִים וְאֲנַחְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר: ²⁵
אִישׁ הִיָּה בְּאָרֶץ־עוֹץ: ²¹ אִיּוֹב: ²¹ שָׁמוּ: ²⁶ וְהִיָּה הָאִישׁ הַהוּא תָם: ²⁷
וַיִּשָּׂר וַיֵּרָא: ²⁸ אֱלֹהִים וְסָר: ²⁹ מִרְעֵ:

* The learner must refer to the respective paragraph before translating the exercise following, and in all cases when his attention is called to the Syntax.

city¹ words² I have redeemed³ thou hast made, performed⁴ knew⁵ sepulchre⁶ unto⁷ lo! behold!⁸ shadow, shelter,⁹ wisdom¹⁰ money¹¹ chosen¹² while yet¹³ (was) speaking¹⁴ came¹⁵ evil¹⁶ sore¹⁷ strength¹⁸ three¹⁹ sons of²⁰ n. p.²¹ was overspread²² I formed²³ chariōt²⁴ we will remember²⁵ his name²⁶ plain²⁷ fearing²⁸ departing²⁹.

EXERCISE 35.

This man¹, that man, that woman², this woman, these men³, these women⁴, those men, those women, this is the man, that is the woman, these are the men, that is the words⁵, from that man, to this woman, this is my God, this boy⁶, this is the law⁷, this pillar⁸, these are the names⁹ of the sons¹⁰, those brothers¹¹ (acc.), these are thy uncles¹².

אִישׁ 1 אִשָּׁה 2 אֲנָשִׁים 3 נְשִׁים 4 דְּבָרִים 5 נְעָרִים 6 הַתּוֹרָה 7 מִצְבָּה 8 שְׂמוֹת, the names of שְׂמוֹת 9 בָּנִים 10 אֲחִים 11 דּוֹדִים 12.

§ 23. THE RELATIVE.

1. The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*; often including the pers. pronoun: he who, she who, that which: אֲשֶׁר תָּאָר he whom thou cursest.

2. In the later biblical books and the modern Hebrew writers, the abbreviated form שׁ or שְׁ (with following Dag., omitted before gutt.) is most frequently used.

3. אֲשֶׁר (or שְׁ) gives to every word to which it refers relative signification: as שָׁם there, אֲשֶׁר שָׁם where, אֲשֶׁר מִשָּׁם whence.

4. It is declined as follows:

Gen.	(סוֹסוֹ his horse)	אֲשֶׁר סוֹסוֹ	whose horse
Dat.	(לוֹ to him)	אֲשֶׁר לוֹ	to whom
Acc.	(אוֹתוֹ him)	אֲשֶׁר אוֹתוֹ	whom
Abl.	(מִמֶּנּוּ from him)	אֲשֶׁר מִמֶּנּוּ	from whom.

5. Before participles the article ה frequently represents the relative: as הַדּוֹלֵךְ he who goes.

EXERCISE 36.

אֲשֶׁר רוּחַ¹ אֲתוֹ² יִדְבַר³: דְּגִים⁴ שְׁנֵאֲחֻזִים⁵ בַּמְצוּדָה⁶: אֵת
 אֲשֶׁר חִפֵּץ⁷ יְהוָה עָשָׂה⁸ בְּשָׁמַיִם וּבְאָרֶץ: מָה⁹ רַב¹⁰ טוֹב¹¹
 אֲשֶׁר צָפַן¹² יְהוָה לְאִשֶׁר בָּטַח¹³ בּוֹ: אֵי¹⁴ לָךְ אֶרֶץ שְׂמִלְכָךְ¹⁵:
 נָעַר¹⁶: אָרוּר¹⁷ הַגִּבֹּר אֲשֶׁר יִבְטַח¹⁸ בְּאָדָם וּמִן יְהוָה יִסוּר¹⁹ לְבוֹ²⁰:
 אֲשֶׁר־י²¹ הַגִּבֹּר אֲשֶׁר שָׂם²² יְהוָה מִבְּטָחוֹ²³: רוּת אִמְרָה²⁴ לְנַעֲמִי
 חֲמוּתָה²⁵ אֶל-אִשֶׁר תִּלְכִי²⁶ אֵלָיךְ²⁷ וּבְאִשֶׁר תִּלְיִנִי²⁸ אֶלָּיִךְ²⁹ עִמָּךְ
 עֲמִי וְאֶל-הַיְוָד אֱלֹהָיו: אֲשֶׁר־י הָעַם שִׁכְבָּה³⁰ לוֹ אֲשֶׁר־י הָעַם
 שִׁיהוּהָ אֱלֹהָיו:

spirit¹ with² may speak³ fishes⁴ are taken⁵ net⁶ wishing, desiring⁷ he did⁸
 how⁹ great¹⁰ goodness¹¹ has laid up¹² confide, trust¹³ woe¹⁴ the king¹⁵ a boy,
 a youth¹⁶ cursed¹⁷ trusts¹⁸ departs¹⁹ לַב (לְבִי) heart²⁰ hail! happy!²¹ makes²²
 trust²³ said²⁴ mother in law²⁵ thou goest²⁶ I will go²⁷ thou lodgest²⁸ I will
 lodge²⁹ thus³⁰.

EXERCISE 37.

The field which Abraham bought¹. The horse² upon⁴
 which the king⁵ rode³. Daniel⁶ whose name⁸ was called⁷
 Belteshazzar⁹. Not good¹⁰ (is) the counsel¹¹ that he has
 given¹². Nigh¹³ is the Lord¹⁴ to all¹⁵ that call upon him¹⁶
 in truth¹⁷. And¹⁸ God¹⁹ saw¹⁸ all that he had made²⁰, and,
 behold²¹, (it was) very²² good.

קָנָה¹ סוּס² רָכַב³ עָלָיו⁴ מֶלֶךְ⁵ דַּנְיֵאל⁶ נִקְרָא⁷ שָׁם⁸ (שְׁמוֹ his name)
 בְּלִטְשַׁאצַּר⁹ טוֹבָה¹⁰ עֲצָה¹¹ יָעַץ¹² קְרוֹב¹³ יְהוָה¹⁴ כָּל¹⁵ יִקְרָא¹⁶ אֶמֶת¹⁷
 וַיֵּרָא¹⁸ אֱלֹהִים¹⁹ עָשָׂה²⁰ וַיַּהַרְגֵהוּ²¹ טוֹב²² מְאֹד²³.

§ 24 THE INTERROGATIVE PRONOUN.

1. The interrogative pronoun is מִי who? usually applying
 to persons, מָה, מָה, מָה what? applying to things.

מָה before א and ר and always in pause: מָה-אֵלֶּה what
 (are) these, מָה רָאִיתָם what did you see?

Commonly it is written מַה or מַה (followed by Dag.): as
 מַה-שְּׁמוֹ what is his name? or with a small word, it is con-
 tracted into one word: as מַזֶּה what is this? (§ 9. 1. Note.)

מַה before ה, ח, ע: as מַה עָשִׂיתָ what hast thou done?

At the beginning of a sentence **מֶה** also frequently stands before letters not guttural: as **מֶה קוֹל** what voice?

2. The cases are indicated by the prefixes and the particle **אֵת**:

Dat.	לְמִי	to whom?
Acc.	אֶת מִי	whom?
	מִמִּי	from whom?
Abl.	בְּמִי	with or through whom?

The Gen. by **שְׁלֵמִי** whose? but more frequently it is indicated by putting the interrogative immediately *after* the noun: as **בִּתְּמִי** whose daughter? **בְּיַדְּמִי** through whose hand? **חֲכַמְתֶּמָּה לָהֶם** Jer. 8, 9. the intelligence of what remains to them?

3. **מֶה** is also used adverbially: as **מֶה-טוֹב וּמֶה-נָּעִים** how good and how pleasant!

4. Interrogative particles: **אֵי** or **אֵי־הָ** where? with suff. **אֵיכָּה** where art thou? **אֵי־אֵי** where is he? **אֵי־אֵי** where are they?

With adverbs and pronouns, **אֵי זֶה** which? what? where? whither? **אֵי מִזֶּה** whence? from what? **אֵי לְזֹאת** on what account? wherefore? **אֵיכָּה** how? **אֵיפֹה** where?

5. Interrogative prefix: **הַ** (**הַ** with comp. Sh'va) frequently before non-gutturals: as **הַשְּׁלוֹם לּוֹ** is he well? **הַ** before a letter with Sh'va or a guttural: as **הִירְעַתֶּם אֶת-לָבָן** know ye Laban? **הַאֵלֶךְ** shall I go? **הַ** before gutturals having Kamets: as **הֲאֲנֹכִי** have (or am) I? **הַחֹזֵק הוּא** is he strong?

In negative sentences this **הַ** is always connected with the negative particle: as **הֲלֹא שָׁמַעְתָּ** hast thou not heard? **הֲאֵין יְהוָה בְּקִרְבָּנוּ** is not the Lord in our midst?

EXERCISE 38.

מִי לֹא־רָע¹ בְּכָל-אֱלֹהִים כִּי יִרְיֶהוּ עֲשָׂתָה² זֹאת: * מִי שָׁמַךְ³ לְאִישׁ שָׂרִי⁴ וְשֹׁפֵט⁵ עָלַי⁶: בֶּן-מִי זֶה הָעֶלְם⁷: אֵי מִזֶּה עִם

אָתָּה: הֲלָנֹי אַתָּה אִם⁸ לְצָרֵינוּ⁹: מִי כְמוֹךָ בְּאֵלִים יְהוָה: מַה־
 לִי וְלָכֶם: הַנְטַע¹⁰ אֵינִי¹¹ הֲלֹא יִשְׁמַע¹² אִם־יִצֹר¹³ עֵינַי¹⁴ הֲלֹא
 יָבִיט¹⁵: אֵיךְ¹⁶ הַחֲכָמָה תְּהוּם¹⁷ אָמַר¹⁸ לֹא כִי הִיא וַיֹּם¹⁹ אָמַר
 אֵינִי²⁰ עֹמְדִי²¹: לְמִי אוֹיֵב²² לְמִי אָבוֹי²³ לְמִי מְדִינִים²⁴ לְמִי שִׁיחַ²⁵
 לְמִי פְצָעִים²⁶ חֲנָם²⁷ לְמִי חֲכָלְלוֹת²⁸ עֵינַיִם²⁹ לְמִאֲחֵרִים³⁰ עַל־
 הָיִן³¹: מִי יוֹדַע³² מִה־טוֹב לְאָדָם בְּחַיִּים: הֲלֹא אֲנִי יְהוָה וְאֵיךְ־
 עוֹד אֱלֹהִים מִבְּלַעֲדִי אֵל־צַדִּיק וּמוֹשִׁיעַ אֵינִי זוֹלָתִי³³: הֲיֵשׁ³⁴
 לְמַטֵּר אֵב³⁵: מִכֶּטֶן³⁶ מִי יֵצֵא הַקֶּרֶחַ³⁷: מִי נָתַן³⁸ לְשִׁכּוֹי³⁹
 בִּינָה⁴⁰: לְמִי אֲנִי עֹמֵל⁴¹: זְכוֹר⁴² יְהוָה מַה הָיָה לָנוּ: הַתַּחַת⁴³
 אֱלֹהִים אֲנֹכִי: מַה־לִּי עוֹד:

knows¹ has wrought² * the feminine is used for the neuter § 81, 1. made
 thee³ chief⁴ judge⁵ over⁶ youth⁷ or⁸ enemy⁹ the planter¹⁰ ear¹¹ he shall
 hear¹² the former¹³ eye¹⁴ he shall see¹⁵ where (is)¹⁶ depth¹⁷ says¹⁸ sea¹⁹
 (it is) not²⁰ with²¹ woe²² misery²³ contentions²⁴ sorrow²⁵ wounds²⁶ without
 cause²⁷ darkening of²⁸ eyes²⁹ that tarry long³⁰ wine³¹ knows (prop. (is
 knowing)³² besides, except me³³ there is, it is³⁴ father³⁵ womb³⁶ ice³⁷ gave,
 put³⁸ the insight, mind³⁹ understanding⁴⁰ toiling, labouring⁴¹ remember⁴²
 in stead of⁴³.

EXERCISE 39.

Who art thou my son¹? Who art thou my daughter²?
 Who is this man? What is his name³? Who are these?
 Whose daughter is this maiden⁴? What has he done⁵?
 Who is this that cometh⁶ from Edom⁷? For whose son do I
 labour⁸? Whom wilt thou send⁹ with me¹⁰? What is that
 in thine hand¹¹? Is¹² in a dream¹³ truth? Whose ox¹⁴ have
 I taken¹⁵? or¹⁶ whose ass¹⁷ have I taken? or¹⁸ whom have
 I defrauded¹⁹? or¹⁸ of whose hand have I received²⁰ (any)
 bribe²¹? Is he strong²² or²³ weak²⁴? What is the land* that
 he dwells²⁵ in, is it good²⁶ or bad²⁶? is it fat²⁷ or lean²⁸?
 Is not one²⁹ father³⁰ to us all³¹, has not one God created us³²?
 What did this people do unto thee? Who has done this?

(בֶּן) בְּנֵי 1 (בַּת) בָּתִּי 2 שְׂמוֹ 3 עֲלֵמָה 4 עֵשָׂה 5 בָּא 6 אֲדוֹם 7 עֹמֵל 8 תִּשְׁלַח 9
 עִמִּי 10 יָדְךָ, 11 (יָד) יֵשׁ, 12 חֲלוֹם 13 שׂוֹר 14 לְקַחְתִּי 15 (1 conj.) תְּכוֹר 17
 18 fem. עֲשָׂקְתִּי 19 לְקַחְתִּי 20 כִּפָּר 21 חוֹק 22 ה 23 interogative רָפָה * אֲרִיץ 24

יִשָּׁב 25 טוֹב fem. טוֹבָה, רָעָה 26 שְׁמָנָה 27 רוּחַ 28 אָחַד 29 אָב 30 §. 90, 2. כָּל 31
: 32 בְּרָאנִי כָּלָה, בְּרָאנִי with suff.

CHAPTER V.

OF THE VERB.

§ 25. GENERAL VIEW.

1. The verbs classified with respect to their origin are:
a. Primitives: as מָלַךְ to govern; *b. Derivatives*, which are either derived from other verbs: *Verbal Derivatives*: as צָדַק to justify, from צָדִיק to be just, or are derived from nouns: *Denominatives*: as רִשָּׁן to remove the ashes, from רִשָּׁן ashes.

2. The groundform or stem of the verb is the third person singular of the preterite: קָטַל he has killed. It regularly consists of three consonants (radicals), the most important vowel of which follows the second radical; in transitive verbs it is Patach: as קָטַל, in intransitives, Tseré or Cholem: as כָּבֵד he was heavy, קָטַן he was little. The Kamets after the first radical is pretonic and drops when the tone or accent is thrown forward: as קָטַלְתֶּם you have killed.

3. The infinitive construct, קָטַל to kill, is another groundform and was so considered by the earlier Jewish Grammarians, being called by them שֹׁרֵשׁ root. It consists of the three radicals with only one vowel, after the second.

4. These groundforms are both of great importance, controlling the other forms of the verb derived from them.

NOTE. From the infinitive as the second groundform are derived the imperative and future. In some guttural and irregular verbs, where the infinitive is differently vocalized from the imperative or takes a nominal ending, the future is derived from the latter.

5. The modifications of the simple and primary idea of the root are effected by external variations of the groundform. These variations are threefold:

- a. *Vocalization*, or the alteration of the vowels: as **שָׁלַח** he sends, **שָׁלַח** he dismisses.
- b. *Reduplication*, or the doubling of one, and in rare instances of two of the radical sounds: as **קָטַל** = **קָטַטַל**, **קָטַל** **קָטַל** fr. **קָחַר**.
- c. *Augmentation*, or the prefixing of one or two formative consonants: as **הִתְקַטַּל**, **הִקְטִיל**, **הִקְטַל**.

6. These new forms, more properly called *derivations*, having altered not only their external form but also their internal sense, are now generally termed *Conjugations*, in the language of the ancient grammarians **בְּנֵינִים** buildings, forms.

7. The ancient grammarians, who employed the verb **פָּעַל** to *do*, as a paradigm, named the conjugations, according to the various forms derived from this verb, thus:

1. **פָּעַל** — Pāäl, he acted, (now generally **קָל**).
2. **נִפְעַל** — Niphäl, he was acted upon.
3. **פִּיעַל** — Piel, he acted vigorously.
4. **פֻּעַל** — Pual, he was vigorously acted upon.
5. **הִפְעִיל** — Hiphil, he caused to act.
6. **הִפְעֵל** — Hophäl, he was caused to act.
7. **הִתְפַּעֵל** — Hithpael, he acted upon himself.

These terms have been retained with the exception of the first, which has been supplanted by the equally ancient: **קָל** light, intimating, that it is the simple original form, without external or internal change, while the other six are **כְּבִדִים** grave or heavy i. e. freighted with a weightier meaning, which brings with it a corresponding external change.

§ 26. SIGNIFICATION AND CHARACTERISTICS OF THE CONJUGATIONS.

The Characteristics and the signification of the derived conjugations are:

1. **נִפְעַל**, *Niphäl* is the passive, or often the reflexive or

reciprocal of Kal: as שָׁמַר to keep, Niphal: to be kept, or to keep one's self from.

2. פָּעַל, *Piel* signifies in general intense action, energy, frequency: שָׁבַר to break, שָׁבַר to shatter, שָׁלַח to send, שָׁלַח to dismiss. It is often the transitive or causative of Kal, when the latter is intransitive: as גָּדַל to be great, to grow, גָּדַל to cause to grow: קָדַשׁ to be holy, קָדַשׁ to make holy.

3. פָּעַל, *Pual* is the passive of Piel. The characteristic of both is the doubling of the second radical by Dagesh forte.

4. הִפְעִיל, *Hiphil* signifies causation: to cause another person or thing to do that, which is indicated by the primitive Kal: as כָּתַב to write, הִכְתִּיב to cause to write. If Kal is intransitive, Hiphil signifies only the transitive of Kal: as חָזַק to be strong, Hiphil: to make strong, to strengthen.

5. הִפְעִיל, *Hophal* is the passive of Hiphil. The characteristic of both is the prefixed ה and the proper vocalization.

6. הִתְפַּעֵל, *Hithpael* is generally reflexive, sometimes reciprocal: as הִתְקַטַּל to kill one's self, הִתְרָאָה to look at each other. Rarely has it a passive signification: as הִשְׁתַּכַּח to be forgotten, Ec. 8, 10. הִתְחַמֵּץ to be embittered, provoked to anger, Ps. 73, 21.

Occasionally it denotes to pretend, to feign to be or to do what is denoted by the root, hence it has been called by some the *hypocritical conjugation*: as הִתְעַשֵּׂר to pretend to be rich, Pr, 13, 7. הִתְחַכֵּם to show ones' self wise Ec. 7, 16. Its characteristic is the prefixed syllable הִת and the doubling of the second radical by Dag. forte.

NOTE. There are also unusual conjugations: 1. *Poel* as קוּטַל, reflexive הִתְקוּטַל, fut. יְקוּטַל, part. מְקוּטַל, fat. pass. יְקוּטַל. In the regular verbs it occurs very seldom: מִשְׁפָּטִי my judge, Job 9, 15. שָׁרַשׁ to take root Is. 40, 24. In verbs עִיעַ it is

frequent: as הוֹלֵל, סוֹבֵב, חוֹנֵן. 2. Pilel, Pual, Hithpalcl, especially when the second radical is a guttural: as שָׁאֲנַן to be at rest, רָעֵנָן to be green. 3. Pealal (the two last letters being repeated) as סָחַרְחַר to beat quick, to palpitate, from סָחַר to go about. 4. Pilpel, formed from a *biliteral* root by doubling both radical letters: as כָּלַל to sustain, nourish, צִלְצַל to tinkle, עִפְעַף to flutter.

§ 27. INFLECTION.

The different derivative forms or conjugations are inflected, to indicate the various grammatical conditions of *Tense, Mood, Gender, Number* and *Person*.

a. The Tenses (זְמַנִּים) are two: *Preterite* (עָבַר) and *Future* (עָתִיד).

b. Moods: Two forms of the Infinitive (מְקוֹר fountain), an *absolute* and a *construct*; an Imperative צִוִּי (command), excepting in Pual and Hophal as pure passives; two *Participles*, [בִּינוּנִי (middle) or הוּהָ (,being,')] Part. of the verb הָיָה to be], a Part. active (פוֹעֵל), a Part. passive (פְּעוּל), as derived nominal forms.

c. Two Numbers: Singular (יְחִיד alone, single), Plural (רַבִּים many).

d. Three Persons: I. P. (מְדַבֵּר בְּעַדוֹ speaking for himself), II. P. (נִמְצָא present), III. P. (נִסְתָּר concealed, hidden).

e. Two Genders: Masculine (זָכָר a male), Feminine (נְקֵבָה a female).

§ 28. CLASSES.

1. The verbs are divided into *regular* or *perfect* and *irregular* or *imperfect* verbs. Regular שְׁלֵמִים (perfect) are those, of which the three radicals undergo no change and always remain *audible*.

The regular verbs include the gutturals: i. e. verbs of which one or more radicals are of the אהחער, the changes which they suffer affecting the vowels only, not the radicals.

2. The irregular are divided into חֲסֵרִים *Defective*, נְחִים *Quiescent* and כְּפֻלִּים *Reduplicate*.

Defective verbs in some forms drop one or more of their

radical letters. Quiescents have one of the half vowels אהוי as radicals, which in some forms either drop or quiesce. Reduplicates have for the two last radicals similar letters.

3. From the old example פָּעַל, of which the *first* letter is פ, the *second* ע, the *third* ל, those, the first letter of which quiesces or drops, were called 'חֲסֵרֵי פ' or 'נְחֵי פ' i. e. defective or quiescent in פ; those, the second letter of which quiesces, 'נְחֵי ע' i. e. quiescent in ע, and those in which the third is quiescent, 'נְחֵי ל' i. e. quiescent in ל. Thus נָגַשׁ is called פ"נ i. e. the פ or the first radical is נ; סָרַח = ע"ו i. e. the ע or the second radical is ו; נָלַה = ל"ה i. e. the ל or the third radical is ה; סָכַב is called ע"ע i. e. double ע, its second and third radicals being the same.

CHAPTER VI.

THE REGULAR VERB.

EXPLANATION OF THE SECOND PARADIGM.

§ 29. THE PRETERITE (עָבַר).

1. The principal vowel stands after the second radical. In the transitive verb it is Patach, in the intransitive Tseré or Cholem. For the sake of brevity the former are called: *Verbs middle A*, as קָטַל, the latter: *Verbs middle E*, as חָפַץ to incline, to delight in, and *middle O*, as יָכַל to be able, can.

2. The Kamets in the first syllable is *pretonic* (§ 14 Rejection 1) and drops when the tone or accent is thrown forward: as קָטַלְתֶּם ye have killed.

3. The conditions of Person, Number and Gender are indicated in the preterite by attaching at the end fragments of the personal pronouns, which are called: *Affirmatives*. (§ 15, 2. Note).

4. The affirmatives of the preterite are:

<i>Person:</i>	1.		2.		3.
			mf.	תָּ	—
Singular.	תִּי com.	f.	תְּ	f.	הָ
			m.	תָּם	
Plural.	נִי com.	f.	תֵּן	com.	וּ

5. The vowel in the second syllable: $\bar{—}$, $\bar{—}$, $\bar{—}$ drops in the third person fem. and plur.: as קָטְלוּ, קָטְלוּ (§ 14 Rejection 3).

With a pause accent it is restored: as יִכְלֹה, חָפְצָה, חָפְצָה (§ 14 Rising II).

6. The verbs middle E. generally lose the sound $\bar{—}$ in their inflection: as חָפְצָה, חָפְצָה.

The verbs of middle O retain the Cholem in the second sing. and first persons: as יִכְלֹתִי, יִכְלֹתְךָ.

In those cases, however, where the tone is shifted, Cholem changes into Kamets-Chatuph: as יִכְלֹתָם.

7. Verbs ending with ת suffer a rejection of the ת before the affirmatives beginning with ת: as בָּרַתְּ for בָּרַתְתָּ, from בָּרַתְתָּ, בָּרַתְתִּי, בָּרַתְתֶּם (§ 12, 6. B. 1.)

8. In combinations with the affirmatives תָּ, תְּ, תֵּן the word is Milel, otherwise Milra: as קָטְלוּ, קָטְלוּ, קָטְלוּ.

9. Syntactical rules § 100.

EXERCISE 40.

מֵה־גָּדְלוֹ¹ מֵעֲשִׂיךָ² יְהוָה מְאֹד³ עָמְקוּ⁴ מִחֲשׁוֹבוֹתֶיךָ⁵: יְהוָה
מִקּוֹלְךָ⁶ גָּדְדוּ⁷ עַמִּים: אִם⁸ חֲכַמְתָּ⁹ חֲכַמְתָּ לָּךְ: נִמְלָה¹⁰
אֲנִי בְקִצְרִי¹² מֵאֲכֹלָה¹³: זָכַרְנוּ¹⁴ אֶת־הַדָּגָה¹⁵ אֲשֶׁר
אָבְלַנוּ¹⁶: צַר¹⁷ אֶת־אֲמַרְתָּ¹⁸ אֲנִי בְלִילַת יָפִי¹⁹: מִי אֲמַר
פְּעֻלָּתְךָ²⁰ עוֹלָה²¹: בְּשִׁלְהָ²² בְּרַחוּב²³ אֲמַת: שְׁמַרְתִּי²⁴ פְּקוּדֶיךָ²⁵:

לֹא־אַתֶּם שְׁלַחְתֶּם²⁶ אֶת־יְהוָה²⁷ בִּי²⁸ הָאֱלֹהִים: שְׂאוּל²⁹ לָכֵר³⁰
הַמְּלוּכָה³¹ עַל־יִשְׂרָאֵל: קִטְנֵתִי³² מִכָּל הַחֲסָדִים³³: אֲרִיץ נְהַנֶּה³⁴
יְבוּלָה³⁵: דְּרִשְׁתִּי³⁶ אֶת־יְהוָה: יִכְלֹת³⁷ עַמְד³⁸: וְלֹא יִכַּל מֹשֶׁה
לָבוֹא³⁹ אֶל־אֱהֱל מוֹעֵד⁴⁰ בִּי⁴¹ שָׁכַן⁴² עָלָיו הָעֵנָן⁴³ וַיִּכְבֹּד⁴⁴ יְהוָה
מִלֵּא⁴⁵ אֶת־הַמִּשְׁכָּן⁴⁶: כָּזֹאת וְכֹזֹאת יַעֲיץ⁴⁷ אֶחְיֵהנָּפֶל⁴⁸ אֶת־
אֲבִשְׁלוֹם⁴⁸ וְכֹזֹאת וְכֹזֹאת יַעֲזִיתִי אֲנִי:

to be great¹ work² very³ to be deep⁴ thought⁵ voice⁶ to flee⁷ if⁸ to be or
become wise⁹ ant¹⁰ to gather¹¹ harvest¹² food¹³ to remember¹⁴ fish¹⁵ to eat¹⁶
Tyre¹⁷ to say¹⁸ the perfection of beauty¹⁹ to work²⁰ iniquity²¹ to fall²²
street²³ to keep²⁴ precept²⁵ to send²⁶ hither²⁷ but²⁸ Saul²⁹ to take³⁰ rule,
dominion³¹ to be too little³² mercy³³ to give³⁴ the produce³⁵ to seek³⁶ to be
able³⁷ to endure³⁸ to enter³⁹ the tent of the congregation⁴⁰ because⁴¹ to rest⁴²
cloud⁴³ the glory of⁴⁴ to fill⁴⁵ dwelling, Tabernacle⁴⁶ to counsel, to advice⁴⁷
n. p. m.⁴⁸.

EXERCISE 41.

Rachel¹ stole² the images³. Why⁴ hast thou sold⁵ thy
horse? Jacob⁶ rent⁷ his clothes⁸. A dream⁹ I dreamed¹⁰.
Why have you not sent¹¹ a messenger¹² to our father¹³? The
woman dipped¹⁴ the bread¹⁵ in¹⁶ vinegar¹⁷. Ruth¹⁸ gleaned¹⁹
ears²⁰ in the field. Our enemies²¹ took²² our city (f.) and all its
men they killed²³ with¹⁶ the sword²⁴. Why did you laugh²⁵?
(fem.) They have not kept²⁶ the covenant of God. We
loved²⁷, I loved. Thou wast able²⁸, you were able. I slept²⁹,
Ye slept (fem.), thou hast cut³⁰, I have cut, Ye have cut.
The Hebrews³¹ went over³² Jordan³³. Jacob gave³⁴ Esau³⁵
bread and pottage³⁶ of lentils³⁷. Sacrifice³⁸ and offering³⁹
thou didst not desire⁴⁰, burnt offering⁴¹ and sin offering⁴²
hast thou not required⁴³.

רַחֵל¹ גָּנְבָה תַּרְפִּים³ (pl.) 4 לָפָה 5 מָכַר יַעֲקֹב 6 קָרַע 7 בְּגָדָיו 8 (pl.) 9 חֲלוֹם
חֵלֶם 10 שְׁלַח 11 מִלְאָךְ 12 אָב, with suff. 13 אָבִי 14 טָבַל 15 לָחֵם 16 ב 17 חֲמִץ
רִאת 18 לָקַט 19 שִׁבְלִים 20 (pl.) 21 אֵיבִים 22 לָכֵר 23 הָרַג 24 חָרַב 25 (in Pause! §. 14 24
Lengthening 4) 26 שָׁחַק 27 שָׁמַר 28 אָהַב 29 יָכַל 30 יָשַׁן 31 עָבַר 32 עָבְרִים (pl.) 33 יָרַח
34 נָתַן 35 עָשׂוּי 36 גִּזְרִים 37 עָרְשִׁים 38 וָכַח (pl.) 39 מִנְחָה 40 חָפֵץ 41 עוֹלָה 42 חַטָּאה
43 שְׂאוּל (in pause)

§ 30. THE INFINITIVE.

1. The second groundform is the Infinitive **קָטַל** to kill. It is called *construct*, because it is always connected with the Prefixes **בְּכֹלֶם**, or with a following noun: as **אָרַב דָּם** to lie in wait for blood. With the prefixes: as **בְּקָטַל** in killing, **בְּקָטַל** as killing, **לְקָטַל** to kill, **מִקָּטַל** from killing.

2. The **ל** are regularly vowelless; the Chirek here is a helping vowel. The Dagesh after the **מ** is for the assimilated **ן**, **מִקָּטַל** for **מִן קָטַל**. Of **בְּכֹלֶם** the **ל** is most closely connected, so that the following Sh'va is silent, while the Sh'va after **ב** and **כ** are vocal: as **לְכַפֵּל**, but **כִּנְפֵל**, **בִּנְפֵל**. (§ 11, 7.)

3. The Cholem is shortened before Makkef: as **מִשְׁלִבְנוּ**.

4. The Infinitive has a form with Patach of but rare occurrence: as **שָׁכַב** to lie down, **שָׁפַל** to be humiliated. Sometimes it is lengthened by **הַ**: as **לְקַרְבָּה** to approach.

5. The second form of the Infinitive is the *Inf. absolute* **קָטַל**, with immutable Cholem. It is used *before* or *after* finite verbs to indicate continued action, energy, intensity: **שָׁמְרוּ הַשְּׁמֵרוֹ וְנָעוּ** they went, going on and lowing, **שָׁמְרוּ הַשְּׁמֵרוֹ** ye shall diligently keep.

6. Syntactical rules §§ 105, 106.

EXERCISE 42.

לְבֹן הַלֵּךְ לְגִזּוֹי אֶת־צֹאנָיו: הוּי² גְבוּרִים לְמִסְךָ³ שָׁכַר⁴:
 פָּקַד⁵ פְּקָדָתִי אֶתְכֶם: שָׁמַר אֶת יוֹם הַשַּׁבָּת⁶: טָעַם⁷ טַעַמְתִּי
 בְּקִצָּה⁸ הַמַּטָּה⁹ אֲשֶׁר־בְּיָדִי מֵעַט¹⁰ דְּבַשׁ¹¹: עַת¹² סְפוּר¹³ וְעַת
 רְקוּד¹⁴: בְּנַפּוּל¹⁵ לַפְּנֵי בְנֵי־עוֹלָה נִפְלָתָ: אָהָה¹⁷ אֲרָנִי¹⁸:
 אֱלֹהִים הַמָּאֵם¹⁹ מֵאִסֶּת אֶת־יְהוּדָה: פָּרַם²⁰ לְרַעַב²¹ לַחֲמֹךְ²²:
 יָרַדְתִּי²³ לְגַי²⁴ לְלֶקֶט²⁵ שׁוֹשְׁנִים²⁶ בִּימֵי²⁷ שִׁפְטֵי²⁸ הַשִּׁפְטִים²⁹:

נֵעַר³⁰ בְּפִי³¹ מִתְמַךְ³² בְּשֹׁחַד³³: לֹא־נֶאֱדָה לְכַסִּיל הַתְּעַנּוּג אֶף
כִּי־לְעֶבֶד³⁵ מִשָּׁל³⁷ בְּשָׂרִים:

shear¹ ho! wo!² mix³ strong drink⁴ to think of⁵ sabbath⁶ to taste⁷ with the end of⁸ rod⁹ a little¹⁰ honey¹¹ time¹² to lament¹³ to leap¹⁴ to fall¹⁵ sons of¹⁶ ah! alas!¹⁷ Lord¹⁸ to reject¹⁹ to break assunder²⁰ a hungry one²¹ thy bread²² to go down²³ garden²⁴ to gather²⁵ lilies²⁶ the days of²⁷ to judge²⁸ judges²⁹ he that shaketh³⁰ hand³¹ to hold³² כִּי here includes negation § 106, 2. bribe³³ good cheer, delight³⁴ much less³⁵ slave, servant³⁶ to rule³⁷.

EXERCISE 43.

God made¹ the sun² and the moon³ to rule⁴ over⁵ the day and over the night. I hired⁶ a reaper⁷ to reap⁸ the wheat⁹ and a builder¹⁰ to repair¹¹ the house. They have slaughtered¹² an ox to sell its meat¹³. He gave me raiment¹⁴ to put on¹⁵. I have rejected¹⁶ thee that thou shouldst not reign¹⁷ (from reigning) (§ 106, 2.) over¹⁸ them. The Lord said¹⁹ that He would dwell²⁰ (tr. to dwell) in the thick²¹ cloud²¹. The man went out²² to lie²³ on²⁴ his couch²⁵.

עָשָׂה 1 שָׁמַשׁ 2 יָרַח 3 מִשָּׁל 4 ב 5 עָבַר 6 קוֹצֵר 7 קִצְרָה 8 חֲטָה 9 בָּנָה 10 בָּרַק 11
טָבַח 12 בָּשְׂרוּ 13 בְּגָד 14 לְבַשׁ 15 מָאֵס 16 מְלָךְ 17 עַל 18 (with plur. suff.) אָמַר 19
שָׁכַן 20 עָרְפַל 21 יָצָא 22 שָׁכַב 23 ב 24 מִשְׁכָּב 25

§ 31. THE FUTURE.

1. The future is formed from the second groundform קָטַל by prefixing the preformatives אִיתֵן, which are originally vowelless, and receive the helping vowel Chirek. א receives Seghol. (§ 14. Rising I. a.)

2. The preformatives אִיתֵן indicate the personal relation, while the affirmatives determine the relations of Gender and Number.

3. The preformatives and the affirmatives of the future are:

	<i>Person:</i>	1.		2.		3.
			m.	ת	m.	י
Sing.	com.	א	f.	ת־י	f.	ת
			m.	ת־ו	m.	י־ו
Plur.	com.	נ	f.	ת־נָה	f.	ת־נָה

4. The Cholem in the second syllable generally is only to be found in the transitive verbs (middle A), whilst the verbs middle E and O regularly have Patach: as יגדל from גדל to be or become great, יכבד from כבד to be honored, יקטן from קטן to be little, small. Before Makkef, Cholem is changed into Kamets-Chatuph: as וכתב-שם and he wrote there.

5. The vowel of the last syllable which drops before the affirmatives commencing with a vowel (§ 14, Rejection 3.), is regularly restored in pause. The restored vowel requires the tone and lengthens its restored A vowel (Patach) into Kamets: as תקטלי, but תקטלי, but יגדלו, but יגדלו they will be great.

6. The forms ending in ך or ך— have occasionally, especially at the end of a period, a paragogic ך. (§ 12. 6. C.) In this last case the vowel of the second syllable is restored: as תדבקך, but תדבקין, ירנזך, but ירנזין.

7. The form תקטלנה often appears without the ה; as ותאמרן.

8. Syntactical rules, see § 101.

EXERCISE 44.

באין¹ גרנן² ישתק³ מדון⁴: יהנה יספר⁵ עמים: ערמתי⁹
 תשפטו עול⁷: ערמתי עצל תשקב⁸: אם יהנה לא ישמר עיר
 שוא⁹ שקד¹⁰ שומר¹¹: לא אמשל¹² אני בכם ולא ימשל בני
 בכם יהנה ימשל בכם: מה יצדק¹³ אנוש¹⁴ עם¹⁵ אל: עשיר¹⁶
 בראשים¹⁷ ימשל: ביהנה אלהיכם תדבקו¹⁸: לא תתגב¹⁹:
 אל²⁰ תגזל²¹ דל²²: זרע²³ עולה יקצר²⁴ און²⁵: יד חרוצים²⁶
 תמשל: ישרים²⁷ ישכנו²⁸ ארץ: עם הנערים²⁹ אשר לי
 תדבקין³⁰: שמור תשמרון את מצות³¹ יהוה אלהיכם: אל-
 תשמחי³² בת³³ אדום³⁴: שם רשעים³⁵ ירקב³⁶: כסיל יכרש³⁷

אֲוֹלֶת³⁸: זֶרַע וְקִצִּיר וְקֹרֶר³⁹ וְחֹם⁴⁰ וְקִיץ וְחֶרֶף⁴¹ יוֹם וְלַיְלָה
 לֹא יִשְׁכְּחוּ⁴²

without¹ tattler² to cease³ strife⁴ to count⁵ how long⁶ injustice⁷
 to lie down, to sleep⁸ in vain⁹ to wake, to watch¹⁰ the keeper, watch-
 man¹¹ to rule¹² to be just¹³ man¹⁴ with¹⁵ rich¹⁶ poor¹⁷ to cleave¹⁸ to steal¹⁹
 not²⁰ to rob²¹ poor²² he that soweth²³ to reap²⁴ vanity²⁵ the diligent²⁶
 upright²⁷ to dwell²⁸ young men²⁹ to keep fast³⁰ commandments³¹ to be joy-
 ful³² daughter³³ Edom³⁴ unrighteous, a sinner³⁵ to decay or perish
 quickly³⁶ to spread out, to extend³⁷ folly³⁸ cold³⁹ warmth, heat⁴⁰ autumn,
 harvest, frequently including (as here) the winter⁴¹ to cease⁴².

EXERCISE 45.

In that day shall be great¹ the mourning² in Jerusalem³.
 The Lord shall judge⁴ the world⁵ in righteousness⁶. In those
 days⁷ I will pour out⁸ my spirit⁹ upon¹⁰ all flesh¹¹. Do ye
 thus¹² requite¹³ the Lord¹⁴? The work shall be heavy¹⁵
 upon¹⁶ the men. Of thee¹⁷ she will require¹⁸ the blood¹⁹
 of her brother²⁰, for²¹ thou hast killed²² him. I shall make²³
 a covenant with²⁴ you, for you are my people²⁵, that I have
 chosen²⁶.

גַּרְל 1 מִסְפָּר 2 יְרוּשָׁלַיִם 3 שֶׁפֶט 4 הַבַּל 5 צָרֵק 6 יָמִים 7 שֶׁפָּדָה 8 רִיחַ 9 עַל 10
 בָּשָׂר 11 זֹאת 12 נֶמַל 13 לְ with here as seldom 14 עֲבֹדָה fem. 15 כְּבִיר 16 עַל 17
 בְּרַשׁ 18 דָּם 19 אַח 20 אַחֵי with suff.) 21 כִּי 22 קָטַל 23 כֶּרֶת 17
 אַתָּה, (אֶתְּךָ) 24 עִם 25 (עִמִּי with suff.) 26 בָּחַר.

§ 32. THE LENGTHENED FUTURE OR OPTATIVE.

1. The first persons in Sing. and Plur. of all the active
 future tenses are frequently lengthened by the syllable
 ה־, seldom ה־, which has the tone and affects the final
 vowel of the future, in the same manner as the affirmatives
 וְ and י־: as אֶקְטֹלָה, אֶקְטֹלָה.

2. The lengthened form has the signification of the
 optative and expresses *self excitation, purpose, direction of
 the will*: as נִשְׂמְחָה let us be joyful! —

NOTE. In a few instances it is found attached to other per-
 sons: Is. 5, 19. Ez. 23, 20, Ps. 20, 4. (with ה־),

EXERCISE 46.

אֶלְמָדָה¹ מִצֹּתֶיךָ; אֶקְבְּרָה² אֶת־מֵתִי³ שָׁמָּה⁴; נִדְרָשָׁה⁵ אֶת־
 יְהוָה: נִקְרְבָה⁶ חִלּוּם⁷ אֱלֹהֵי־הַאֱלֹהִים: אֶקְבְּצָה⁸ מִיִּשְׂרָאֵל
 רְאִשִׁים⁹: הָאֵין פֹּה¹⁰ נְבִיא¹¹ עוֹד¹² וְנִדְרָשָׁה¹³ מֵאֲתוֹ: אֲשַׁמְרָה
 לִפְנֵי¹⁴ מַחֲסוֹם¹⁵: נִשְׁמְרָה דְרֶךְ יְהוָה: עַל־זֹאת¹⁶ אֲסַפְּרָה¹⁷:
 בְּאוֹ¹⁸ וְנִבְרַכָּה¹⁹ לִפְנֵי יְהוָה:

to learn¹ to bury² a dead person³ thither⁴ to seek⁵ come near, approach⁶
 hither⁷ to gather⁸ heads, chiefs⁹ here¹⁰ prophet¹¹ further, besides¹² to ask,
 inquire¹³ mouth¹⁴ a muzzle¹⁵ therefore¹⁶ to wail¹⁷ come¹⁸ to bend the
 knee¹⁹.

EXERCISE 47.

Let us keep the testimony¹ of thy mouth². I may keep
 thy precepts³. Let us make a covenant, I and thou. I
 will pursue⁴ after⁵ David⁶. I will forget⁷ my complaints.
 Let us send⁹ a letter¹⁰ unto the king of Israel. I will
 remember¹¹ these things¹² and I will pour out my soul¹³
 in me¹⁴. I will make¹⁵ with¹⁶ you an everlasting cove-
 nant¹⁷. At¹⁸ thy hand I will require¹⁹ the flock²⁰ of my
 father.

עֲרוֹתַי פֹּה¹ (פִּי with suff.) פְּקִידִים³ דְּרֶךְ⁴ אֶחָדִי⁵ דְּוֶר⁶ שְׂכַח⁷ שִׁית⁸
 שְׁלַח⁹ סִפָּר¹⁰ זָכַר¹¹ אֱלֹהֵי¹² נִפְשִׁי¹³ עַל¹⁴ (with pl. suff.) כָּרַת¹⁵ ל¹⁶ בְּרִית
 עוֹלָם¹⁷ מִן¹⁸ דְּרִישׁ¹⁹ צֹאן²⁰:

§ 33. VAV CONVERSIVE.

1. The preterite when connected by ו with a preceding
 verb in the *future* or *imperative* is made dependant upon
 this verb, and its time is thereby seemingly changed — it
 receiving a future meaning.

Vice versa the future when connected by ו with a *past*
tense either expressed or understood, receives the significa-
 tion of the preterite. See § 102. 1. 2. 3. 4.

2. This ו is called *Vav Conversive* (וּו הַחֲפֹנִי). Pre-
 fixed to the preterite it is the simple ו or ו conjunctive: as
 וַאֲמַר he said, וַאֲמַר and he will say, וַפָּעַל he made, וַפָּעַל
 and he will make. Prefixed to the fut. it has Patach

and following Dagesh, before א Kamets (§ 14, II. 2.): as יִשְׁמֹר be will keep, וַיִּשְׁמֹר and he kept, וַיִּשְׁמֹר and I kept.

3. The pret. with Vav conv. removes the accent in the first and second person sing. to the ultimate syllable: as קִטַּלְתִּי, but וְקִטַּלְתִּי, but וְאָמַרְתָּ, but וְאָמַרְתָּ.

4. The fut. with vav conv. suffers the removal of its accent from the ultima to the penult, and consequently the last long vowel is changed into a short one. This rule, however, can never be applied to the fut. Kal of the *regular* verbs, because the penult here is always a closed syllable, § 9, 12, r. *General exception to this rule:* When the third radical is א, or the accent is a principal distinctive.

5. Syntactical rules, § 102.

EXERCISE 48.

וַיֹּאמֶר שְׂאוּל לְעַם אֲשֶׁר אִתּוֹ פָּקְדוּ¹ נָא² וּרְאוּ³ מִי הַלֵּךְ
 מֵעַמָּנוּ⁴ וַיִּפְקְדוּ וְהָיָה אִין יוֹנְתָן⁵ וְנִשְׂא⁶ בְלִיו⁷: וַיִּשְׁלַח⁸ יוֹנְתָן
 אֶת־קִצְיָה⁹ הַמַּטָּה אֲשֶׁר בְּיָדוֹ וַיִּטְבֹּל¹⁰ אוֹתָהּ בַּעֲרַת¹¹ הַדְּבִשׁ:
 וְהָיָה עֵקֶב¹² תִּשְׁמְרוּן אֶת הַמִּשְׁפָּטִים¹³ הָאֵלֶּה וַיִּשְׁמֹר יְהוָה לְכֶם
 אֶת־הַבְּרִית אֲשֶׁר בְּרַת¹⁴ עַמְכֶם: צֹדֵק¹⁵ צֹדֵק תִּרְדֹּף¹⁶ וַיִּרְשֶׁת¹⁷
 אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: וַיִּמְשְׁכוּ¹⁸ אֶת־יוֹסֵף¹⁹
 מִן הַבּוֹר: וַיִּטְבְּלוּ אֶת־הַכֶּתֶנֶת²⁰ בְּדָם²¹: עֵינֶיךָ²² בִּישָׂרָה אֲשֶׁר
 יִקְצְרוּן וְהִלַּכְתָּ אַחֲרֵיהֶן²³: וַיִּפְקֹד דָּוִד אֶת־הָעָם אֲשֶׁר אִתּוֹ:
 וַיִּתְקַע²⁴ יוֹאָב²⁵ בַּשּׁוֹפָר²⁶: וְהַמְּלֶךְ לָעֵט²⁷ אֶת־פָּנָיו²⁸ וַיִּזְעַק²⁹
 הַמְּלֶךְ קוֹל גְּדוֹל³⁰ בְּנֵי אֲבִשְׁלוֹם³¹ אֲבִשְׁלוֹם בְּנֵי בְנֵי: דְבַר שְׁלַח
 אֲדָנִי בַעֲקֵב³² וַנִּפְל³³ בִּישָׂרָאֵל³⁴: יְהוָה יְהִיָּה³⁵ כַּכְּסֵלֶךָ וַיִּשְׁמֹר
 רִגְלֶךָ מִלְכָּד³⁶: אִם תִּשְׁכַּב לֹא־תִפְחָד³⁷ וְשָׁכַבְתָּ וְעָרְבָה³⁸
 שְׁנֵתֶךָ³⁹:

number¹ interj. denoting respectful entreaty² and see³ from us⁴ n. p. m.⁵
 the bearer of⁶ arms⁷ to put forth⁸ the end of⁹ to dip¹⁰ (honey) twig, honey-

comb¹¹ because¹² judgments¹³ to cut¹⁴, כָּרַת כְּרִית, to make a covenant (from the ancient custom of cutting up victims on such occasions.) justice, righteousness¹⁵ to pursue¹⁶ to inherit¹⁷ to draw¹⁸ n. p. m.¹⁹ coat²⁰ blood²¹ eyes²² after²³ to blow²⁴ n. p. m.²⁵ trumpet²⁶ to wrap around, to muffle²⁷ face²⁸ to cry, to lament²⁹ great, loud³⁰ n. p. m.³¹ פּ into, upon; n. p. m.³² to fall³³ shall be³⁴ strength, support³⁵ capture, noose³⁶ to be in dread³⁷ to be sweet³⁸ thy sleep³⁹. * § 96, 3. 2.

EXERCISES 48.

And¹ God remembered his covenant with² Abraham. And¹ Abraham weighed³ to Ephron⁴ the silver⁵. And I hewed⁶ two⁷ tables⁸ of stone⁹, and he wrote¹⁰ on¹¹ the tables the¹³ ten¹² commandments¹³. And¹ a mighty¹⁵ king shall stand up¹⁴ and he shall rule (with) great¹⁶ dominion¹⁷. And¹ Moses¹⁸ wrote this law. And¹ Rachel stole the images¹⁹ that (belonged) to her father. Hear²⁰, O Israel, the Lord, our God²¹, the Lord is one²². And¹ thou shalt love²³ the Lord thy God. If²⁴ God will be²⁵ with me²⁶, and¹ will keep²⁷ me in this way²⁸, and¹ will give²⁹ me bread³⁰, then³¹ will I serve³² him forever³³. God shall send³⁴ his angel³⁵ before³⁶ thee, and thou shalt take³⁷ a wife³⁸ to my son³⁹ from thence⁴⁰.

8 לָחַת 7 שָׁגִיר 6 פָּסַל 5 כָּסָף 4 עֶפְרוֹן 3 שָׁקַל 2 אֶת 1 Connect „and“ with the verb!
 15 גִּבּוֹר connect the article! : 13 דְּבָרִים 12 עֲשֶׂהְתָּ 11 עַל 10 כָּתַב (stones) 9 אֲבָנִים
 18 מִשָּׂה cf. §. 90, 2. 17 מִמְּשָׁל 16 רַב 14 stand up עָמַד, after the noun! cf. §. 90, 2.
 27 שָׁמַר 26 עֹמְדִי 25 יְהִיָּה 24 אִם 23 אָהַב 22 אַחֲרַי 21 אֱלֹהִים 20 שָׁמַעְתָּ 19 הֲרַפִּים
 35 מְלֶאכֶךָ [fut. A.] 34 שָׁלַח 33 לְעוֹלָם 32 עָבַד (vav Conv.) 31 וְ 30 לָחֵם 29 נָתַן 28 דִּרְךְךָ
 : 40 שָׁם [with suff. בְּנִי etc.] 39 בֵּן 38 אִשָּׁה 37 לָקַח [with plur. suff. לְפָנַי etc.] 36 לְפָנַי

§ 34. THE IMPERATIVE.

1. The imperative belongs to the second groundform: the infin. const., and in most instances is identical with it in form; as קַטַּל Inf. const. and קַטַּל Imp.

2. The verbs with A in the fut. retain the same in the imp.: as fut. יִשְׁכַּב he will lie down, יִלְבֹּשׁ he will be clothed, Imp. שִׁכַּב, לִבֵּשׁ.

3. The Chirek in the f. sing. and m. plur. is called by

the ancient grammarians הַנוּיָעָה קָלָה light vowel, its sound, originated from Sh'va, being so lightly passed over, that it cannot form a closed syllable with the following Sh'va, hence רָדְפוּ, read: ri-d'fu and not rid-fu, עִרְכוּ (§ 11, 7.).

4. To the imp. is annexed very often the paragogic הַ־, expressive of wish and entreaty, emphasis. With paragogic הַ־ the form קָטַל becomes קָטַלָה, the form קָטַל becomes קָטַלָה: as שָׁמַר, שָׁמְרָה; שָׁכַב, שָׁכְבָה.

5. Before Makkef the Cholem is changed into Kamets-Chatuph: as דְּרַשְׁנָא enquire, I pray thee. יִשְׁפֹּט צְדָק judge righteously.

6. In pause the dropped vowels O or A in the forms קָטַל, קָטַלו return: as מִשְׁפֹּט אֱמֶת יִשְׁפֹּטוּ execute true judgment.

7. After the imp. and fut. if the latter be lengthened (optat.), נָא is often put, as a particle of incitement and entreaty: I pray thee! (the German: doch! the Latin: dum with the imp. or quaeso, age.): as שְׁלַח־נָא יָדְךָ put forth thy hand. אֲרַדְהָנָה I will go down.

8. Syntactical rules. § 104.

EXERCISE 50.

טְבִילִי פֶתַח¹ בַּחֲמִיץ²: שִׁפְטוּ דַל וְיִתּוֹם³: חֲסֹד⁴ וּמִשְׁפָּט שְׁמֹר:
 זֹאת זִכָּרָה לִי יְהוָה לְטוֹבָה⁵: שְׁמְרָה זֹאת לְעוֹלָם⁶: אֶת־יְהוָה
 הַגָּדוֹל⁷ וְהַנּוֹרָא⁸ זְכֹרוּ: לְקַטּוּ אֲבָנִים⁹: נִצֹר¹⁰ לְשׁוֹנֵה¹¹ מִרְעֵי¹²:
 כְּתַבּוּ¹³ לָכֶם אֶת־הַשִּׁירָה¹⁴ הַזֹּאת: זְכוֹר כִּי עָפַר אֲנַחְנוּ:
 שִׁמְעוּ¹⁵ דְּבַר¹⁶ יְהוָה: דְּרַשְׁנָה נָשִׁים¹⁷ אֶת־יְהוָה: נִצְרֵי מַצּוֹת¹⁸
 אִמְךָ¹⁹: סִפְרֵי הַבּוֹבְבִים: בְּרַתּוֹ²⁰ עֵץ²¹ וְשִׁפְכוּ²² עַל²³ הָעֵיר
 סִלְלָה²⁴ חֲזֹקוּ²⁵ וְאִמְצוּ²⁶: שְׁלַחַה הַנֶּעַר²⁷ אֵתִי: שְׁמַר²⁸ תָּם²⁹
 וּרְאֵה³⁰ יִשְׂרָאֵל כִּי־אֲחֵרִית³¹ לְאִישׁ שְׁלוֹם: שִׁמְחוּ צְדִיקִים בְּאֲדָנִי:
 שִׁבְבֵי עַד הַבֶּקֶר: עֲבְרוּ³² מִהָרָה³³ אֶת־הַמַּיִם כִּי־כָבֵה יַעֲץ³⁴

עֲלֵיכֶם³⁴ אַחִיתָפֶל³⁵: וַתִּקְרָא³⁶ אִשָּׁה חֲכָמָה³⁷ מִזְהָרִים שְׂמֵעוּ
שְׂמֵעוּ אִמְרוּנָא אֶל־יֹאבֵב קָרֵב עַד־הֵנָּה: דְּרָשׁוּ טוֹב וְאֶל־רָע:

morsel, sc. of bread¹ vinegar² orphan³ mercy⁴ for good⁵ for ever⁶ great⁷
terrible⁸ stones⁹ keep¹⁰ tongue¹¹ evil¹² to write¹³ song¹⁴ to hear¹⁵ the
word of¹⁶ women¹⁷ the commandment of¹⁸ mother¹⁹ to hew²⁰ tree²¹ to cast²²
against²³ a mound, rampart²⁴ to be strong²⁵ to be courageous²⁶ boy, youth²⁷
to mark²⁸ the perfect (man)²⁹ behold³⁰ the end³¹ to pass over³² quickly,
hastily³³ to advise, with אֶל against one³⁴ n. p. m.³⁵ then cried³⁶ wise³⁷. (f.)

EXERCISE 51.

Flee¹ (pl. m.) from this place. Write (pl. f.) a letter to the king. Keep (sing. f.) the word of² the Lord. Seek³ (pl. m.) the Lord. Seek (sing. f.). Seek (pl. f.). Seize⁴ (pl. m.) the prophets of⁵ Baal⁶. Shut⁷ (pl. f.) the door⁸. Keep (paragog.) this (f.) forever⁹. Preserve¹⁰ (paragog.) my soul¹¹, for pious¹² I (am). Remember (parag.) this (f.) my God! Stretch¹³ out¹³ thy hand towards* Him. Send (parag. fut. A.) me, I pray thee, one¹⁴ of the young men¹⁵. Offer¹⁶ unto God thanksgiving¹⁷. Sacrifice¹⁸ (pl. m.) to your God in the land! Trust¹⁹ in²⁰ the Lord with²¹ all thine heart²². Remember (following Makkef!) I pray thee, the word²³ of thy father.

פָּרַח¹ דָּבַר² דָּרַשׁ³ תִּפְשׂוּ⁴ נְבִיאֵי⁵ בְּעַל⁶ סָגַר⁷ הִלֵּת⁸ לְעוֹלָם⁹ שָׁמַר¹⁰
נִפְשֵׁי¹¹ חָסִיד¹² פָּרַשׁ¹³ אֶל *with pl. suff. אַחַר¹⁴ נְעָרִים¹⁵ זָבַח¹⁶ [fut. A.]
תּוֹרָה¹⁷ זָבַח¹⁸ בָּטַח¹⁹ אֶל²⁰ ב²¹ לִבִּי [with suff. דָּבַר²³.

§ 35. THE PARTICIPLE.

1. The participles are formed from the first ground-form (the preterite). Kal has two participles, one active and one passive. In the act., the first radical takes ן or ׀, the second ׀; in the pass., the pretonic Kamets remains (in sing. masc.), and ן (or sometimes, in order to form pass. substantives י־ § 56, 3.) is inserted between the two last radicals: קָטוּל killed; אָסוּר fettered, אֶסִיר a prisoner.

2. The participle involves in its signification the person or thing to which the action is attributed: as שָׁמַר keeping, properly one that keeps, or a keeper, אֲהוֹב a loving person,

friend, אָהוּב a beloved person. The participle thus having the character of a noun is treated as such: receiving the article: as הָאָהוּב, and possessing the same terminations of gender and number. (§ 57, § 58).

3. The part. preceded by the personal pronoun expresses present time: as אֲנִי הֹלֵךְ I go.

4. קָטַל (or קוֹטֵל) is the regular participle of the verbs middle A, like קָטַל; the participles of the verbs middle E and O are identical in form with the pret.: as זָקֵן (to be or grow old) pret., זָקֵן part. יָגַר (to fear) pret., יָגַר or יְגוֹר part.

5. Sometimes poetically, the old union-syllable ׀ is appended to the st. const. m. and f. of the part. act.: as שְׁכֵנֵי סִנֵּה the inhabitant of the thorn-bush. 5. Mos. 33, 16. הַצֹּרֵר הַפֶּכִי הַצֹּרֵר who changes the rock; Ps. 114, 8. יֹשְׁבֵי Ps. 123, 1. אֲסָרֵי 1. Mos. 49, 11. אֲהַבְתִּי Hos. 10, 11. Sometimes the ׀ is not read: as יֹשְׁבֵי יִשְׁבֵּתֵי Jer. 22, 23. 51, 13.

6. The inflection of the participles active and passive are:

<i>Part. act.</i>		<i>Part. pass.</i>	
S.	P.	S.	P.
m. קוֹטֵל	m. קוֹטְלִים	m. קְטוּל	m. קְטוּלִים
f. קוֹטֵלֶת (קוֹטְלָה)	f. קוֹטְלוֹת	f. קְטוּלָה	f. קְטוּלוֹת

7. Syntactical rules. § 107.

EXERCISE 52.

אֱלֹהִים מִשָּׁל כָּל: יְהוָה אֱהַב¹ צְדִיקִים: שְׁמְרִים הֵם אֶת-
 דְּרָךְ יְהוָה כְּאִשֶּׁר² שְׁמְרוּ אֲבוֹתָם³: דְּבוּרָה שִׁפְטָה אֶת-יִשְׂרָאֵל
 בְּעַת הַהִיא: יִשְׁפֹּט יְהוָה הַשִּׁפְט הַיּוֹם בֵּין⁴ יִשְׂרָאֵל וּבֵין עַמּוֹן:
 חֲזָרְעִים בְּדַמְעָה⁵ בְּרִנָּה⁶ יִקְצְרוּ: בְּשָׁל⁷ עוֹזֵר⁸ וּנְפֹל עוֹזֵר:
 הֲלֹא-הִיא כְּתוּבָה עַל-סֵפֶר⁹ הַיָּשָׁר: יֵשׁ¹⁰ עוֹשֵׁר¹¹ שְׁבוּר
 לְרַעָה¹²: גּוֹזֵל אֲבִיו¹³ וְאִמּוֹ¹⁴ וְאִמְרֵי אֵין¹⁵-פֶּשַׁע¹⁶ חֶבֶר¹⁷ הוּא
 לְאִישׁ מִשְׁחִית¹⁸: קוֹל¹⁹ דְּבָרִים²⁰ אֲתָן שְׁמְעוֹת: מִי-הָאִישׁ
 הַחֲפִיץ²¹ חַיִּים: מִים גְּנוּבִים יִמְתְּקוּ²²: אֶת רוֹבֶצֶת²³ תַּחַת²⁴

מִשְׂאֵךְ²⁵: צָדָקָתָ²⁶ יְהוָה עִמָּדָת²⁷ לְעַר²⁸: סוּמְךָ²⁹ יְהוָה לְכָל־
הַנְּפִלִים: הָאֲנָשִׁים³⁰ הָאֵלֶּה שְׁלָמִים³¹ הֵם: אֵלֶּה הַפְּקוּדִים
אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן: הַחֲכָם עֵינָיו בְּרָאשׁוֹ וְהַכְּסִיל בַּחֲשֶׁךְ
הוֹלֵךְ: אֱהָב כְּסֵף לֹא־יִשְׁבַּע³² כְּסֵף: שֹׁמֵר רוּחַ לֹא יִזְרַע: יְהוָה
נָתַן לַיֶּעֶף³³ כֹּחַ: דוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עִמָּדָת:

to love¹ as² their fathers³ between⁴ tear⁵ joy⁶ to totter⁷ to help⁸ book⁹
there is, are¹⁰ riches¹¹ evil, harm¹² his father¹³ his mother¹⁴ (it is) not¹⁵
transgression¹⁶ companion¹⁷ destruction, corruption¹⁸ sound¹⁹ words²⁰ de-
sire²¹ to be sweet²² to lie down²³ under²⁴ thy burden²⁵ righteousness of²⁶
to stand, endure²⁷ for ever²⁸ to uphold²⁹ men³⁰ peaceable³¹ to have abund-
ance of³² faint³³.

EXERCISE 53.

The Lord raiseth up¹ (those that are) bowed down².
Three³ kings⁴ are standing up⁵. Wherefore⁶ do ye trans-
gress⁷ the commandment⁸ of the Lord? The wealth of⁹
the sinner¹⁰ is laid up¹¹ for the just. The iniquity of¹²
Ephraim¹³ is bound up¹⁴, his sin¹⁵ is hid¹⁶. She dwells¹⁷
in the midst¹⁸ of my people. 'Ye (fem.) go¹⁹ the way²⁰ of
all the earth. The beasts²¹ of the field flee²¹ from²² the
lion²³. The door²⁴ is opened²⁵. Wherefore liest thou²⁶
upon²⁷ thy face²⁸? The ant²⁹ gathereth³⁰ her food³¹ in
the harvest³². The fool foldeth³³ his hands³⁴ together³³.

זָקַף¹ כָּפַף² שְׁלֹשָׁה³ מְלָכִים⁴ עָמַר⁵ לְמַתְּ-וְהָ⁶ עִבְרָ⁷ פָּה⁸ st. const. 8 פִּי
חִיל⁹ st. const. 9 חִיל, חוּטָא¹⁰ צָפַן¹¹ עֵין, st. const. 12 עֵין, אֶפְרַיִם¹³ צָרַר¹⁴
חֲטָאוּתָ¹⁵ (fem.) 15 צָפַן¹⁶ שָׁכַן¹⁷ בְּתוֹךְ¹⁸ הַלֵּךְ¹⁹ בְּ²⁰ תִּיּוֹת²¹ בָּרַח²²
מִפְּנֵי²³ אָרִי²⁴ הִלַּת²⁵ (fem.) 25 נָפַל²⁶ עַל²⁷ פְּנֵיךְ²⁸ גִּמְלָה²⁹ [fem.] 29
אָנַר³⁰ מֵאֲכָל³¹ קָצִיר³² חֲבַק³³ יָדָיו³⁴:

§ 36. NIPHAL.

1. The two principal forms again pointed out in the
paradigm by larger type, are the preterite נִקְטַל and
the inf. const. הִקְטַל. To the first corresponds the
participle נִקְטָל, with the exception of having like all the
other participles of the passive conjugations Kamets under

the second radical. The rest of the forms coincide with the second principal form **הַקָּטַל**, for **הִנְקָטַל**.

2. From the original **יְהַנְקָטַל** (§ 31, 1.) arises **יִנְקָטַל** (§ 12, 6, B. 3.), from this, **יִקָּטַל** (§ 12, 4), the future Niph'al. The first person of the fut. is sometimes found with Chirek under א: as **אֶשְׁפֹּט** I shall judge. The optative always has Chirek: as **אֶמְלֹטָה** I will escape.

3. The 3 pers. fem. of the pret. **נִקְטְלָה** is in pause **נִקְטְלָהּ** (§ 14. Rising II), identical with the feminine of the participle **נִקְטְלָהּ**. They are distinguished by the position of the accent: **רוּחַ נִשְׁבְּרָה** (*Milra*) part., **וַיִּרְעוּ נִשְׁבְּרָה** (*Milel*) is preterite. (§ 9, 12, I. Note.)

4. In the Infin. after ב and ל, the ה occasionally drops and its vowel recedes (§ 12, 6. B. 3.): as **בְּכִשְׁלוֹ** for **בְּהִכְשָׁלוֹ**.

5. The infin., imp. and fut., when followed by a monosyllabic word, throw back the tone, shortening the final Tseré into Seghol (§ 9, 12, r., § 14, Shortening c.): as **יִלְכֹּדָהּ** he shall be taken by her, **זֹאת תִּכְתֹּב** this shall be written.

6. With distinctive accents Patach is sometimes put for Tseré: as **וַיִּנְפֹּשׂ** and he was refreshed, **וַיִּנְמַל** and he was weaned.

7. The second and third persons plur. f. *regularly have Patach*, but once with Tseré: **תִּעֲנֶנָּה** Ruth 1, 13.

8. The imper. of Nif. is reflexive or reciprocal in meaning, for no passive verb would allow an imperative.

9. The participle passive of Kal and the part. Nif. thus differ in meaning: the part. Nif. representing the noun to which it belongs as being acted upon in *present time*, whilst the part. pass. of Kal does not take *the time* into consideration: as **הִדְלִיתַּהּ** the door opened *now*, **הִדְלִיתָ** the door opened, **הִקְנֶה הַנִּשְׁבֵּר** the cane broken *now*, **הִקְנֶה הַשִּׁבּוּר** the broken cane.

10. The Inflection of the participle is:

S. m.	נִקְטָל	P. m.	נִקְטָלִים
f.	נִקְטָלָה (נִקְטָלָה)	f.	נִקְטָלוֹת

EXERCISE 54.

רָשָׁעִים¹ יִבְשְׁלוּ בְרָעָה²: דָּרַךְ רָשָׁעִים בְּאִפְלָה³ לֹא יִדְעוּ
 בְּמָה⁴ יִבְשְׁלוּ⁵: עִשִׂיר וָרֶשֶׁת⁶ נִפְגְּשׁוּ⁷: הוֹלֵךְ בְּחִכְמָה יִמְלֹט⁸:
 תִּשְׁבֵּר⁹ בְּעֵץ עוֹלָה¹⁰: רָשָׁעִים בְּרִשְׁת¹¹ יוֹ טָמְנוּ¹² נִלְבְּדָה¹³
 רִגְלָם¹⁴: נִפְשָׁנוּ¹⁵ כְּצִפּוֹר¹⁶ נִמְלֹטָה מִפֶּחַ¹⁷ יוֹקֵשִׁים¹⁸ הִפְחַ נִשְׁבֵּר
 וְאִנְחָנוּ נִמְלֹטְנוּ: וְזוּעוֹת¹⁹ רָשָׁעִים תִּשְׁבַּרְנָה וְסוּמָךְ צַדִּיקִים
 יְהוּה: דָּל מֵרַעְהוּ²⁰ יִפְרָד²¹: שִׁפְךָ²² דָּם הָאָדָם בְּאָדָם דָּמוֹ
 יִשְׁפָךְ: הוּוּ צִיּוֹן²³ הַמְּלֹטִי: בְּטוֹכָה²⁴ יִקְצוּף²⁵ שׁוֹנֵא²⁶ וּבְרָעָה²⁷
 יִפְרָד אוֹהֵב²⁸: הַפְּרָד מִשְׁנֵאָה וּמֵאוֹהֵב הַזֹּהָר²⁹: הַשֹּׁפֵט טָרָם³⁰
 תִּשְׁפֹּט: נִכְסְפָה³¹ נִפְשֵׁי לְחַצְרוֹת³² יְהוּה: הֶלֶךְ הֶלְכָת כִּי
 נִכְסֵף נִכְסְפָת לְבֵית אֲבִיךָ: הִשְׁמְרוּ לָכֶם פֶּן תִּשְׁכַּחוּ³⁴ אֶת־
 בְּרִית יְהוּה אֱלֹהֵיכֶם אֲשֶׁר בְּרַת עִמָּכֶם: גְּבוּר לֹא־יִנְצֵל³⁵
 בְּרַב³⁶ כַּח: אִין־חֶשֶׁךְ וְאִין צִלְמוֹת³⁷ לְהַסְתֵּר³⁸ שָׁם³⁹ פָּעִיל⁴⁰
 אֹן: יְהוּה עֲלֶיךָ נִסְמַכְתִּי⁴¹ מִנְעוּרִי⁴²: זָרַע צַדִּיקִים נִמְלֹט⁴³:
 פְּשָׁעִים⁴⁴ נִשְׁמְרוּ יַחְדוֹ⁴⁵ אַחֲרֵיהֶם⁴⁶ רָשָׁעִים נִכְרְתָה:

wicked¹ mischief² darkness³ at what⁴ stumble⁵ (the Tserē in Pause! § 14 Rising II.) poor⁶ to meet each other⁷ to deliver⁸ to break⁹ wickedness¹⁰ net¹¹ to hide¹² to take, catch¹³ their foot¹⁴ our soul¹⁵ bird¹⁶ snare¹⁷ fowlers¹⁸ arms¹⁹ neighbour, friend²⁰ to separate²¹ to shed²² Zion²³ prosperity²⁴ to be grieved²⁵ enemy²⁶ adversity²⁷ friend²⁸ to take heed²⁹ before³⁰ to long³¹ courts³² that not, lest³³ to neglect, forget³⁴ to be delivered³⁵ multitude³⁶ shadow of death³⁷ to hide one's self³⁸ there³⁹ the worker of⁴⁰ to trust⁴¹ youth⁴² to be delivered⁴³ the transgressor⁴⁴ to be destroyed⁴⁵ together⁴⁶ the end, future⁴⁷.

EXERCISE 55.

The soul¹ of Jonathan² was knit³ with⁴ the soul of David. And⁵ the number⁶ of⁶ the children⁷ of⁷ Israel shall be as⁸ the sand⁹ of the sea, which will not be numbered¹⁰.

Is not¹¹ the whole¹² land before thee¹³? separate¹⁴ thyself, I pray thee, from me¹⁵. And⁵ they separated themselves the one¹⁶ from the other¹⁷. Suddenly¹⁸ Babylon¹⁹ is fallen and destroyed²⁰. Were ye also²¹ sold for²² slaves²³? Thus²⁴ saith the Lord: Behold²⁵, I²⁵ will give²⁶ this city into the hand of²⁷ the king of Babylon, and thou shalt not escape²⁸ out of his hand²⁹ but³⁰ shalt be caught³¹ and given into his hand. We are sold, ye (fem.) are sold, thou (fem.) art sold, ye will be delivered³². And in all³³ things³³ that I have said to you, be circumspect³⁴.

נִפְשׁוּ 1 f. יְהוֹנָתָן 2 קָשַׁר 3 ב 4 וְהָיָה and 5 connect „and“ with the verb: and shall be
 מִסְפָּר 6 בְּנֵי 7 כ 8 חוּל m. 9 סָפַר 10 הָלֵא 11 כֹּל- 12 לְפָנַי 13 פָּרַד 14 מֵעַלִי 15
 אִישׁ 16 מֵעַל אֲחִיו 17 פָּתְאָם 18 בְּבָל (fem.) 19 שָׁפַר 20 גַּם 21 ל 22 עֲבָרִים 23 כֹּה 24
 הִנְנִי 25 behold I 26 Part. act. 27 פָּדַר 28 מָלַט Ni. 29 מִדָּר 30 כִּי 31 תִּפְשׁוּ Ni. 32 מָלַט Ni. 33 שָׁמַר 34 Ni.

§ 37. PIEL AND PUAL.

1. The first principal form is **קָטַל**, the second **קִטְּלָה**. With the second are allied: the imp. **קַטְּל**, the fut. **יִקְטֹל**, the part. **מִקְטֹל**. In Pual the two principal forms are identical.

2. Under the second radical the pret. Piel has Tsere, which changes in the inflection into Patach; as **קָטַל**, **קִטְּלָה**, **קִטְּלָתִי**, **קִטְּלָתְךָ**. Occasionally even the principal form is found with Patach: as **אָבַד וְשָׁבַר** he destroyed and broke in pieces, especially before Makkef: **לְמַד־דַּעַת** he teaches wisdom. Seghol in the following three verbs: **דָּבַר** to speak, **כָּבַשׁ** to wash, **כָּפַר** to atone.

3. As the first radical in Piel and Pual must be vocalized for the following Dag., the preformatives of these conjugations can retain their original Sh'va: as **יִקְטֹל**, **מִקְטֹל**.

4. The participle in these and all the other conjugations (except Kal and Nif.) has a prefixed **מ**.

5. The inflection of the participles in Piel and Pual is as follows :

<i>Part. Piel.</i>		<i>Part. Pual.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטְלִים	m. מְקַטֵּל	m. מְקַטְלִים
f. מְקַטֵּלֶת	f. מְקַטְלוֹת	f. מְקַטֵּלֶת	f. מְקַטְלוֹת

NOTE I. Without מ the participle seldom occurs : as שָׁבַח אֲנִי I praise, Ec. 4, 2. לָקַח taken, 2 Ki. 2, 10.

NOTE II. The feminine in Piel is usually הַ—, the ending הַ— indicating a nominal signification : as מְבַשְּׂפָה a sorceress, witch. In Pual the fem. in הַ— is rarely found : מְעַשְׂקָה Is. 23, 12, מְלַמְּדָה id. 29, 15.

6. In those forms of Piel and Pual, which have Sh'va under the second radical, the characteristic Dag. is often dropped : as שְׁלַחָה for שְׁלַחָה she dismissed.

7. The part. Pual like that of Nif. is distinguished by Kamets in the last syllable : as מְקַטֵּל.

8. The infin., imp. and fut., when followed by Makkef, or a word having the tone on the penult, generally take Seghol in the final syllable : as קַדֵּשׁ-לִי sanctify unto me ; יִבְקֹשׁ-לוֹ he seeks him.

EXERCISE 56.

בְּתִבְבֵּל¹ הִשְׁדּוּדָה² אֲשֶׁר־יִשְׁשָׁלֶם³ לָךְ אֶת-גְּמוּלָךְ⁴ שְׂגַמְלֶת⁵
 לְנוּ : תַּחֲנוּנִים⁶ יִדְבֹר⁷ רִשׁ : נִכְבְּרוֹת⁸ מְדַבֵּר בָּךְ עִיר הָאֱלֹהִים :
 כְּבֹד⁹ אֶת-יְהוָה מֵהוֹנֵךְ¹⁰ : אָנָּה¹¹ יְהוָה מְלֹטָה נִפְשִׁי : תַּחֲלֶת¹²
 מִמִּשְׁכְּבִי¹³ מַחֲלֶת¹⁴ לִבִּי : חֲטָאִים¹⁶ תִּרְדֹּף¹⁷ רַעְיָה¹⁸ : בִּקְשׁ¹⁹-
 לִי חֲכָמָה וְאֵין²¹ : בִּידֶךָ יְהוָה לִגְדֹל²² וּלְחֹזֶק²³ לְכָל : שֹׁמֵר²⁴
 תּוֹכַחַת²⁵ יִכְבֹּד : בִּקְשׁוּ-צֶדֶק בִּקְשׁוּ עֲנוּהָ²⁶ : תּוֹרָה יִבְקֹשׁוּ
 מִכֹּהֵן²⁷ : בְּבִסִּי²⁸ מִרַעַה לְבָךְ : לְמָה שְׁלַמְתָּם רַעַה תַּחַת טוֹבָה :
 הִישָׁלֶם תַּחַת טוֹבָה רַעַה : מִכְּבֹד אָבִיו יִכְבֹּד מִבְּנָיו²⁹ : יְהוָה

יִשָּׁבֵב ³⁰ אֲבִיוֹן ³¹ מֵעוֹנֵי ³² : אֱלֹהִים יִבְקֹשׁ אֶת־הַנְּרָדָף וְהַנְּרָדָף
 יִבְקֹשׁ אֶת־אֱלֹהִים : בִּקְשׁוּ ³³ חֲזוֹן מִנְבִיא וְתוֹרָה מִכֹּהֵן וְעֶצֶה ³⁴
 מִזִּקְנִים ³⁵ : הַסְפִּינָה ³⁶ חִשְׁבָה ³⁷ לְהִשְׁבֵּר : חֲנִן ³⁸ אֲבִיוֹן מִכְבֵּד
 עֲלִיוֹן ³⁹ : אָדָם לְעַמֵּל ⁴⁰ יֵלֵד ⁴¹ : גְּדוֹל יְהוָה וּמְהַלֵּל ⁴² מְאֹד :
 שְׁמוּעָה ⁴³ טוֹבָה תִּרְשֵׁן ⁴⁴ -עֵצִים ⁴⁵ : הַשֹּׁחַד יַעוֹר ⁴⁶ פְּקָחִים ⁴⁷
 וַיִּסְלַף ⁴⁸ דְּבָרֵי ⁴⁹ צְדִיקִים : אִיּוֹב אָמַר אֶל־אִשְׁתּוֹ ⁵⁰ כְּדַבֵּר אַחַת ⁵¹
 הַנְּבִלוֹת ⁵² תִּרְבְּרִי גַם אֶת־הַטּוֹב נִקְבַּל ⁵³ מֵאֵת הָאֱלֹהִים וְאֶת־
 הָרַע לֹא נִקְבַּל : בַּחֲסֵד וְאֱמֶת יִכְפֹּר ⁵⁴ עוֹן ⁵⁵ : זְמָרוּ ⁵⁶ לְאֱלֹהִים
 זְמָרוּ :

Babylon¹ to destroy² to reward³ כָּמֹל any act done, good or evil⁴ to do, show good or evil to any one⁵ entreaties⁶ to speak⁷ בִּקְשׁוּ to speak entreatingly, glorious things⁸ to honor⁹ wealth, plenty¹⁰ interj. of entreaty, I pray¹¹ hope¹² to defer¹³ sickness¹⁴ the heart¹⁵ sinners¹⁶ to pursue¹⁷ wickedness¹⁸ to seek¹⁹ a scorner²⁰ אֵין not²¹ (including the verb *to be*,) to make great²² to give strength²³ to regard²⁴ reproof²⁵ meekness²⁶ priest²⁷ to wash²⁸ בָּנִים sons, children²⁹ to raise³⁰ poor, indigent³¹ affliction³² a vision³³ counsel³⁴ ancients³⁵ ship³⁶ to be about³⁷ to be merciful³⁸ (const. with acc.,) the Most High³⁹ toil, trouble⁴⁰ to bear, bring forth⁴¹ to praise⁴² a report⁴³ to make fat⁴⁴ bone, body⁴⁵ to blind⁴⁶ seeing, having the eyes open⁴⁷ to pervert⁴⁸ the words of⁴⁹ his wife⁵⁰ one of⁵¹ foolish women⁵² to receive⁵³ to forgive⁵⁴ sin⁵⁵ to sing hymns, praises⁵⁶.

EXERCISE 57.

Haman¹ stood up to make request² for³ his life⁴. Be- hold⁵, the righteous⁶ shall be recompensed⁷ on the earth. The Lord rewards⁷ the man of violence⁸. I taught⁹ ye (the) law¹⁰. Miriam¹¹ sung¹² praises¹² to the Lord, with¹³ the harp¹⁴. I have preached¹⁵ righteousness in a great¹⁷ congregation¹⁶. Did ye hope¹⁸ in¹⁹ the Lord? Why²⁰ have ye (f.) not met²¹ the traveller²², with bread and water? I shall not lie²³, thou (f.) wilt not lie, ye will not lie, they (f.) will not lie. Do (pl. fem.) not profane²⁴ the name²⁵ of our God. This (is) the law, (which) the Lord commanded²⁶ to teach you. Thou (f.) art gathering²⁷ ears. Five²⁸ cities²⁹ in the land of Egypt³⁰ are speaking³¹ the tongue of³² Canaan³³. The poor³⁴ (women) are seeking³⁵

bread. The ears are gathered by the poor. The tongue (f.) of Canaan is spoken in Egypt.

הָמֵן 1 בָּקַשׁ 2 Pi. עַל 3 נִפְשׁוּ 4 הֵן 5 צָדִיק 6 שָׁלֵם 7 [Pi. act.] חָמַס 8 לָכֵר 9 Pi. 17 תּוֹרָה 10 מְרִים 11 זָמַר 12 Pi. ב 13 בְּנוֹר 14 בָּשָׂר 15 Pi. רַב 16 קָהַל 17 m. שֶׁבַר 18 Pi. אֶל 19 מְדַע 20 קָרַם 21 Pi. אֵרַח 22 שָׁקַר 23 Pi. שֵׁם 24 חָלַל 25 Pi. צִיָּה 26 לָקַט 27 Pi. שְׂבָלִים 27 חָמַשׁ 28 עָרִים 29 [f.] מְצָרִים 30 דָּבַר 31 Pi. שִׁפְתַּי 32 בְּנֵעַן 33 אֲבִיזוֹת 34 בָּקַשׁ 35 Pi.

§ 38. HIPHIL AND HOPHAL.

1. The first principal form is הִקְטִיל, the second הֶקְטִיל. From the second are drawn all the other forms: imp. הִקְטִל, fut. יִקְטִיל, part. מִקְטִיל, for יְהִקְטִיל, מִהִקְטִיל (§ 12. 6. B. 3.). In Hophal, even the two principal forms are the same.

2. Besides the lengthened fut. (§ 32) a shortened, or *apocopated future* exists, which in the regular verb is recognized only in Hiphil by a shortened form in Tsere: as יִקְטִיל fut., יִקְטַל apocopated fut.

3. The apocop. fut. is especially found:

a. In expressions of command and wish, more usually in prohibitions with אַל: as יִכְרֶת he may cut off, Ps. 12, 4. אַל-תּוֹצֵא let her bring forth, 1. Mos. 1, 24. אַל-תִּסְתֵּר hide not, Ps. 27, 9. אַל-תִּשְׁחַת destroy not, Ps. 57, 1. Hence called: *Jussive*.

b. After Vav. Conv. excepting in the first person, which generally retains י: as וַיִּקְטַל, but וַאֲשַׁמֵּד and I destroyed, Am. 2, 9. וַאֲשַׁלֵּךְ and I cast, Zec. 11, 13. וַאֲמַלִּיךְ and I made king, 1. Sam. 12, 1.

4. Before Makkef the Tsere of the imp. and apoc. fut. becomes Seghol: as הִסְכִּינָא become familiar! Job 22, 21. וַיִּחְקֹבּוּ and he laid hold upon him.

5. The tone in Hi. differs from that of the other conjugations, in not resting upon the affirm. הִ-י, י-י and ו-י:

as **הַקָּטִילוּ**, **הַקָּטִילוּ**, **תִּקְטִילי**. With Vav Conv., however, they receive in the pret. the tone: as **וְהִבְדִּילָהּ** and she shall divide, Ex. 26, 33.

6. In the inf. after **בכל** generally no contraction takes place, and the form remains **בְּהַקְטִיל**; occasionally, however, the ה drops and its vowel recedes: as **לִישְׁמֹד** to destroy, Is. 23, 11. **לִישְׁבִּית** to put an end to, Am. 8, 4. **לְאַרְיֵב** to cause to languish, 1. Sam. 2, 33.

7. In Hophal there is a second form with Kubbuts: as **הִשְׁלַח** he is cast, Da. 8. 11. In the part. this form occurs more frequently, than the reg. one. **מִקְטָר**, Mal. 1, 11. **מִדְּבַק**, Ps. 22, 16.

8. The inflection of the participles in Hiphil and Hophal are:

<i>Part. Hiphil.</i>		<i>Part. Hophal.</i>	
S.	P.	S.	P.
m. מִקְטִיל	m. מִקְטִילִים	m. מִקְטֵל	m. מִקְטִילִים
f. מִקְטִילַת	f. מִקְטִילוֹת	f. מִקְטֵלָה	f. מִקְטִילוֹת

EXERCISE 58.

בֵּין-קָדְשִׁי¹ לְחַל² לֹא הִבְדִּילוּ³: הַכְּשִׁלְתֶּם⁴ רַבִּים בַּתּוֹרָה:
 וַיֹּאמֶר⁵ שְׂמוּאֵל⁶ אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקִלְכֶם וְאִמְלִיךְ⁷
 עֲלֵיכֶם מֶלֶךְ: וַיְבַדֵּל אֱלֹהִים בֵּין הָאוּר וּבֵין הַחֹשֶׁךְ: אֶל-תִּלְשָׁן⁸
 עֶבֶד אֵל אֲדוֹנָיו⁹: וַתִּשְׁלַח¹⁰ אִשָּׁה אַחַת פְּלַח¹¹ רֶכֶב¹² עַל-¹³
 רֹאשׁ אַבְיִמֶלֶךְ: אֲדָנִי¹⁴ הָאָרֶץ עַל-מָה הִטְבְּעוּ¹⁵: בִּידָה אֶפְקִיד¹⁶
 רוּחִי יְהוָה אֵל אֵמֶת: לְזוֹת¹⁷ שְׁפָתַיִם¹⁸ הִרְחַק¹⁹ מִפִּי: אֲרֹךְ²⁰
 אַפַּיִם² יִשְׁקִיט²² רֵיב²³: כָּל-מִנְחַת²⁴ בָּהֶן כָּלִיל²⁵ תִּקְטָר²⁶:
 וַיִּמְלֶךְ דָּוִד אֶת-יִשְׂרָאֵל²⁷ בָּנוּ²⁸ עַל-יִשְׂרָאֵל: הַפְּשִׁילִים²⁹
 יִזְהִירוּ³⁰ בְּזַהֵר³¹ הָרְקִיעַ³²: מְאֹד מְאֹד הִשְׁפַּל³³ רוּחָהּ כִּי אַחֲרִית
 כָּל-אֲנוּשׁ רַפָּה³⁴: עֵשִׂיר יִדְבַר כָּלֶם³⁵ מִקְשִׁיבִים³⁶ וְעַד מָרוֹם³⁷
 מְנַשְׂאִים³⁸ מְלִיו³⁹: הִרְחַק מִרְשָׁע וַיִּרְחַק⁴⁰ הוּא מִמֶּךָ: נִזְכִּירָה⁴¹

שֵׁם יְהוָה: כְּסִילִים מְתֵי תִשְׁכְּלוּ: וְתֹאמַר הָאִשָּׁה אֶל-יוֹאָב-
הִנֵּה רֵאשֵׁוּ מִשְׁלָךְ אֵלֶיךָ בְּעַר 42 הַחֹמָה 43: הַשְּׁלַךְ עַל-יְהוָה
יִהְיֶה 44:

holy¹ profane² to divide, to show difference³ cause to stumble⁴ said⁵
n. p. m.⁶ to make a king⁷ to slander⁸ master, § 82, 4. b.⁹ to cast¹⁰ a piece¹¹
the upper millstone¹² upon¹³ fundament, foundations of¹⁴ to sink in, to fasten
in¹⁵ to commit¹⁶ perverseness¹⁷ lips¹⁸ to put far¹⁹ slowness²⁰ anger²¹ to
give rest, to still²² contention, quarrel²³ an offering to God²⁴ (especially a
bloodless offering) wholly, entirely²⁵ to burn sacrifices²⁶ Solomon²⁷ his
son²⁸ to be wise, pious²⁹ to shine³⁰ brightness³¹ firmament³² to humble³³
worm, collect. worms³⁴ all³⁵ (they all, § 98, 2.) to hearken³⁶ hight³⁷ to
lift up, exalt³⁸ words³⁹ to be far off⁴⁰ to mention with praise, i. e. to praise⁴¹
over⁴² wall⁴³ lot, fate⁴⁴.

EXERCISE 59.

Do not cause¹ a stranger² to dwell¹ in³ thy house⁴. This
woman lay⁵ upon her son⁶ and he died⁷ and she took⁸ my
living⁹ son from my bosom¹⁰ and laid¹¹ her dead¹² son
beside me¹³ while¹⁴ I slept¹⁵. And they stript¹⁶ Joseph¹⁷
of his coat¹⁸ and they cast¹⁹ him into²⁰ the pit²¹.
The wife²² of Potiphar²³ slandered²⁴ Joseph. Ye shall
not deliver²⁵ the servant²⁶ to²⁷ his master²⁸ who is es-
caped²⁹ from³⁰ his master unto ye. My sons³¹ strip off³²
your garments³³, my daughters³⁴ clothe³⁵ the naked³⁶.
This woman is clothing the poor. Hide³⁷ (sing. f.) the
child³⁸. Hide (pl. f.) this money. This girl³⁹ is hiding
her brother. Darius⁴⁰ was made king⁴¹ over the realm⁴²
of the Chaldeans⁴³. The girls⁴⁴ are warned⁴⁵. If⁴⁶ your
father⁴⁷ taught you wisdom⁴⁸ and knowledge⁴⁹, then⁵⁰ a
good property⁵¹ was given⁵² you as a possession⁵².

שָׁכַן 1 אֵל Hi. Jussiv, not: § 108, 7 וְתֹאמַר
9 יִשְׂן (with the Article § 80, 2. § 90, 2.) חֵי 11 שָׁכַב Hi.
10 חָק 12 מֵת 13 אֶצְלִי 14 יִשְׂן 15
16 פָּשַׁט Hi. (with two acc. § 85, 2. b.) 17 יוֹסֵף 18 כְּתַנְתּוּ 19 שָׁלַךְ 20
21 בּוֹר 22 אִשְׁתּוֹ 23 פּוֹטִיפָר 24 לָשֵׁן Hi. 25 כָּנַר Hi. Juss. 26 עָבַד 27 אֵל 28
29 נִצַּל fut. Niph. 30 מֵעַם 31 בְּנֵי 32 פָּשַׁט Hi. 33 בְּנֹתַי 34 לְבַשׁ 35
36 עֲרוֹמִים 37 צָפַן Hi. 38 יָלַד 39 הָרִיז 40 מֶלֶךְ 41 הוּא 42 מַלְכוּת 43
נְעֻרוֹת 44 זָהָר Ho. 45 אִם 46 אֲבִיכֶם 47 תְּכַמְּהוּ 48 דַּעַת 49 אֶזְ 50 נִחְלָה 51 נָחַל Ho. 52

§ 39. HITHPAEL.

1. In Hithpael the two principal forms coincide.
2. The rules given above (§ 12, 5.) apply to Hithpael. In Verbs commencing with a sibilant, transposition occurs: as **הִשְׁתַּמֵּר**, for **הִתְשַׁמֵּר**. Before **צ**, the **ת** is changed into **ט**: as **נִצְטַדֵּק**, for **נִתְצַדֵּק** (§ *ibid.*).
3. Verbs commencing with **ר**, **ט**, **ת**, sometimes also with **נ**, **כ** and the sibilants, assimilate the **ת** of Hithp.: as **הִדְבְּמָה**, for **הִתְדַבְּמָה** (§ 12, 4.).
4. The pret. has usually Patach in the final syllable: as **הִתְהַוָּק** to show one's self courageous, 2. Ch. 13, 7. Patach occurs also in the fut. and imp., especially in pause, and in the future, when expressing command or wish: as **הִתְעַנְנֵנִי** delight thyself, Ps. 37, 4; **הִתְקַדְּשׁ** sanctify thyself, Jos. 3, 5. **אֵל-תִּתְעַלֵּם** hide not thyself, Ps. 55, 2. **יְתַבְּרֵךְ שְׁמוֹ** His name be blessed! In pause the Patach oftentimes is lengthened into Kamets: **הִתְאַזָּר** he girded himself, Ps. 93, 1. **יְתַאֲבֵל** he mourns, Ez. 7, 12.
5. When the accent is thrown forward by Vav Conv. (§ 33, 3.), the Tsere in the pret. sometimes is shortened into Chirek: **וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשֵׁתִי** I will show myself great and holy, Ez. 28, 23. **וְהִתְקַדְּשֵׁתֶם** and ye shall show yourself holy, Le. 11, 44.

NOTE I. A form of very seldom occurrence is *Hithpael* (with Kameth-Chatuph or Kubbutz under the preform. **ה**), the sense of which is purely passive, as **הִתְפָּקְדוּ** they were mustered, numbered, Num. 1, 47. **הִתְכַּבְּסוּ** (arising from **הִתְכַּבֵּס**) to be purified, Lev. 13, 55. **הִתְטַמְּאוּ** to be defiled, Deut. 24, 4. **הִדְּשֵׁן** to be made fat, Is. 34, 6.

NOTE II. In later Hebrew (Mishna and Talmund) a pret. form Nithpael is very frequently used in a purely passive sense: as **נִתְאַרְמְלָה** she became a widow, **נִתְגַּיְרָה** she was made a proselyte, **נִתְגַּרְשָׁה** she was divorced, **נִתְרַפָּא** he was cured, etc. In Biblical Hebrew this form three times only occurs: **וְנִכְפַּר** to be forgiven, Deut. 21, 8. **וְנִסְפָּרוּ** to be instructed, corrected, Ez. 23, 48. **נִשְׁתָּוּהוּ** to be alike, Prov. 27, 15.

6. Forms followed by Makkef, take Seghol: as יתעלם-שֶׁלֶג the snow hides itself, Job, 6, 16

7. The inflection of the participle is:

S. m. מִתְקַטֵּל f. מִתְקַטֶּלֶת P. m. מִתְקַטְּלִים f. מִתְקַטְּלוֹת

EXERCISE 60.

בְּזֹאת יִתְהַלֵּל¹ הַמִּתְהַלֵּל הַשֶּׁבֶל² וְיֵדַע³ אֶת־יְהוָה: יֵשׁ
 מִתְעַשֵּׂר⁴ וְאִין⁵ כֹּל⁶: אִם לֹא חִלְקִי⁷ לִי בְּבִינָה אֵל תִּתְחַכֵּם⁸
 פְּךָ־תִּהְיֶה⁹ לְבִמִּי¹⁰: אֵל תִּצְטַדֵּק¹¹ לְפָנַי־אֱלֹהִים וּלְפָנַי מִלֶּךְ אֵל
 תִּתְחַכֵּם: הַמִּשְׁתַּכַּר¹² וְלֹא בְּמִשְׁפֵּט מִשְׁתַּכַּר אֶל־צָרוֹר¹³ נָקוּב¹⁴:
 טוֹב לֹא־יֵשׁ אֲשֶׁר יִשְׁתַּמֵּר מֵעוֹן: הַצְדִּיקִים יִהְיִמוּ¹⁵ כְּבוֹד
 וְהִתְעַנְּנוּ¹⁶ עַל רֹב שְׁלוֹם: אֶכֶן¹⁷ אֵתָּה אֵל מִסְתַּתֵּר¹⁸ יְהוָה:
 בְּעַת צָרָה¹⁹ יִצְרְפוּ²⁰ וְיִחַלְּבוּ²¹ צְדִיקִים: גַּם בְּמַעַלְלָיו²² יִתְנַבֵּר²³
 נָעַר: מִתְהַדָּר²⁴ בְּאָדָר²⁵ זָר²⁶ אִישׁ מִתְכַבֵּד²⁷ בְּכַבֹּד²⁸ שֶׁקָּרַ: ²⁹
 אֵל תִּתְעַצֵּב³⁰ כִּי הִשְׁמַחָה³¹ תִּגְדִּיל³² חֲכָמָה וְעַצְבוֹן³³ יִכְבִּיר³⁴
 כֶּסֶל³⁵:

to glory¹ to understand² to know³ to feign one's self rich⁴ not⁵ (including the verb „to have") anything⁶ part⁷ to think one's self wise⁸ thou becomest⁹ contempt¹⁰ to justify one's self¹¹ to earn wages¹² bag¹³ to bore, pierce¹⁴ to obtain¹⁵ to delight one's self¹⁶ surely, truly¹⁷ to hide one's self¹⁸ distress, adversity¹⁹ to purify²⁰ to cleanse one's self²¹ works, deeds²² to be recognised²³ to decorate one's self²⁴ cloak, mantle²⁵ strange²⁶ to show one's self honorable²⁷ honor of²⁸ lie, falsehood²⁹ to grieve one's self³⁰ joy³¹ to make great³² sorrow³³ to multiply³⁴ fully³⁵.

EXERCISE 61.

Behold men beat¹ at² the door. And³ Jonathan stripped³ himself of the robe⁴, that (was) upon⁵ him, and gave it⁶ to David. Little⁸ children⁷ came forth⁹ out of the city and mocked¹⁰ Elisha¹¹. David is hiding himself¹² in the desert¹³. Joseph made himself strange¹⁴ unto his brethren¹⁵. Before Thee¹⁶, O Lord! we shall not be justified¹⁷. Women disguising themselves¹⁸ and putting on¹⁹ other²¹ garments²⁰. Always²² we shall purify ourselves²³ and walk²⁴ with²⁵ the Lord. Do not hide thyself²⁶ from thine own²⁷ flesh²⁷. Consider²⁸ (pl. f.) the deeds²⁹ of the wicked³⁰ and

7. Some verbs retain simple Sh'va under the guttural. This is most frequently the case with ח: as יַחַמַּד to covet, יַחַסֵּר to want, lack.

8. The Inf., Imp. and Fut. Nif., which require a Dag. for the assimilated נ Nif. (§ 12, 4.), will lengthen the vowel under אֵיתָן, to compensate for the Dag.: as יַחַרֵּת to cut in, engrave, for יַחַרֵּת, יַעֲמֵד, for יַעֲמֵד. ר in this characteristic is associated with the gutturals: as יַרְדֵּף to pursue.

EXERCISE 62.

אֶל-תֵּאָהֵב שְׁנָה¹: הִתְהַפֵּךְ² בְּיָשִׁי³ עוֹרוֹ⁴: לֹא יַחַפֵּץ⁵ כְּסִיל
 בְּתַבְנִינָה⁶: אֶל-תִּחַרֵּשׁ⁷ עַל-רַעְיָהּ רָעָה וְהוּא יוֹשֵׁב⁸ לְבִטָּח⁹ אַתָּה:
 בְּטוֹב¹⁰ צְדִיקִים תַּעֲלֶץ¹¹ קְרִיָּה¹² וּבְאֵבֶד רְשָׁעִים רָנָה: צְדִיק
 מִצָּרָה יִחַלֵּץ¹³: בְּרַעַת¹⁴ צְדִיקִים יִחַלְצוּ: גַּם אֵוִיל¹⁵ מִחַרֵּשׁ¹⁶
 חֶכֶם יִחַשֵׁב¹⁷: אֵהֵב יוֹן וְשִׁמּוֹן¹⁸ לֹא יַעֲשִׂיר¹⁹: עֵץ חַיִּים הַחֲכָמָה
 לְמַחְזִיקִים²⁰ בָּהּ: טָרַם תִּבְחַן²¹ אֵל תֹּאשִׁים²² דְּרִשׁ וְחַקֵּר²³
 וְאַחַר²⁴ תִּשְׁפֹּט: אֵל תִּחַשֵּׁךְ²⁵ עֵזֶר²⁶ מֵאֲבִיוֹן: לֹא תַעֲזוֹב²⁷
 דְּבָרִי חֲכָמִים כִּי מֵהֶם תֵּאֲלַף²⁸ חֲכָמָה: בְּמִשַּׁל רְשָׁע יֵאָנַח³⁰
 עַם: פְּתִי³¹ יֵאֱמִין³² לְכֹל דְּבָר: בְּרַב דְּבָרִים לֹא יַחְדַּל³³-
 פִּשְׁעֵ³⁴: מֵאֲחֹזִי³⁵ בְּזַפַּת³⁶ יִדְבֹק בְּיָדָיו וּמִתְחַבֵּר³⁷ לְרַשָּׁע יֵאֲלַף
 אֲרַחֲוֵתוֹ³⁸: עָרוֹם³⁹ רָאָה רָעָה וְנִסְתַּר וּפְתִיִם⁴⁰ עָבְרוּ
 וְנִעְנְשׁוּ⁴²: שְׂנֵא⁴³ בָּצַע⁴⁴ יֵאָרֶךְ⁴⁵ יָמִים: אֲבִירֹת⁴⁶ חֲמָה⁴⁷
 יִשְׁטֹף⁴⁸ אָף⁴⁹ וּמִי יַעֲמֵד לְפָנָי קִנְאָה⁵⁰:

sleep¹ to change² Ethiopian³ skin⁴ to have delight⁵ understanding⁶ to de-
 vise⁷ to dwell⁸ securely⁹ prosperity¹⁰ to rejoice¹¹ city¹² to draw, deliver¹³
 intelligence¹⁴ a fool¹⁵ to keep silent¹⁶ to count¹⁷ oil¹⁸ to become rich¹⁹ to lay
 hold²⁰ to examine²¹ to condemn, punish²² to explore²³ after, then²⁴ to hold
 back, restrain²⁵ help²⁶ to leave, miss²⁷ the words of²⁸ to learn²⁹ to mourn³⁰
 the fool, simple³¹ to believe³² to be wanting³³ trespass³⁴ to seize³⁵ pitch³⁶
 to join one's self³⁷ way³⁸ prudent man³⁹ simple⁴⁰ to pass on⁴¹ to punish⁴²
 to hate⁴³ unjust gain⁴⁴ to lengthen⁴⁵ fierceness, cruelty⁴⁶ fury⁴⁷ a flood⁴⁸
 wrath⁴⁹ envy⁵⁰.

EXERCISE 63.

In the place of¹ great² men² do not stand³. The house of⁴ the righteous shall stand. The fatherless⁵ and the widow⁶ do (m. pl.) not oppress⁷. And⁸ Pharaoh⁹ heard¹⁰ this thing and⁸ he sought¹¹ to slay¹² Moses¹³. Thou shalt not oppress¹⁴ a hired¹⁴ servant¹⁵, do (f. s.) not take¹⁶ to pledge¹⁶ the raiment¹⁷ of a widow. My heart¹⁸ trusted¹⁹ in the Lord and I am helped²⁰ and my heart rejoiceth²¹. The Lord said unto these wicked: as²² you have forsaken²³ me, thus²⁴ I will forsake you, as you have plowed²⁵ wickedness²⁶, thus you shall reap²⁷ iniquity²⁸, and⁸ I will cause you to eat²⁹ the fruit³⁰ of falsehood³¹. Let be put to silence³² the lying lips³³, which speak³⁴ against³⁵ the righteous arrogancy³⁶. O³⁷ sword³⁸! put thyself³⁹ into⁴⁰ thy scabbard⁴¹ and rest⁴².

מְקוֹם 1 גְּדוֹלִים 2 עָמַד 3 § 104, 2. בֵּית, 4 מְתוּס 5 אֶלְמָנָה 6 עָשָׂק 7
 13 מִשָּׁה Pi. 11 בָּקַשׁ [Fut. A] 10 שָׁמַע 9 פָּרַעַה 8 connect and with the verb.
 Fut. 21 עָלוּ Nif. 20 עוֹר ב with 19 בָּטַח 18 m. לְבִי יָב 17 פָּגַר 16 חָבַל 15, 14 שָׁכַר
 22 כָּאֲשֶׁר 23 בֵּן 24 חָרַשׁ 25 רָשַׁע 26 קָצַר 27 עוֹלָתָה 28 אָכַל [2 25 7, 5] 29
 פָּרִי 30 כָּחַשׁ 31 אֵלֶם 32 Jussiv Nif. 33 שָׁפְתֵי-שָׁקַר [f.] 34 דָּבַר Part. 35 עַל
 עַתְק 36 הוּי 37 חָרַב 38 [f.] 39 אָפַק Nif. 40 אֵל 41 תַּעֲרֶךְ 42 נָעַן Nif.

§ 41. VERBS AYIN GUTTURAL.

1. These verbs are subject to the same variations as the verbs Pe Guttural, taking Sh'va comp. in all those forms where the second radical has Sh'va: as רָחַקָה to go far away, for רָחַקָה; תִּשְׁחַטִּי to slaughter, for תִּשְׁחַטִּי.

2. The fut. and imp. in these verbs are regularly A: as יִרְחַק.

3. Pi. Pu. and Hith., which require the characteristic doubling of the second radical, lengthen the vowel under the first to compensate for the omitted Dag.: as בָּרַךְ for בָּרַךְ, מָבְרַךְ for מָבְרַךְ, מְבָרַךְ for מְבָרַךְ.

Before ה, ח and ע the preceding vowel very often remains short: as בָּעַר to destroy, צָחַק to mock, מָטְהַר to cleanse.

4. In Pi. and Hithp. the Tsere of the last syllable is shortened to Seghol by throwing back the accent, which often occurs after Vav Conv.: as ויגִּישׁ and he drove away, for ויִשְׁרֵת, ויִשְׁרֵת, or when a monosyllabic word or one with the tone on the penult follows: as לִצְחֹק בִּי to mock me, לְשֵׁרֵת שָׁם to minister there. (§ 14, Shortening c.).

EXERCISE 64.

בַּמַּיִם יתְלַבֵּן בְּגֵדוֹ¹ וּבֵאֵשׁ יִצְרֹף כֶּסֶף וְהָאָדָם בַּלְמוּדִים²: עַל
 זָקֵן בַּל³ תִּלְעָג⁴ זְכוּר כִּי גַם אֶתָּה תִזְקֶנָה⁵: הִיתְפָּאֵר⁶ הַגֵּרֶזֶן
 עַל הַחֹצֵב⁷ בּוֹ: יִהְיֶה יְבָרְךָ⁸ אֶת־עַמּוֹ בִשְׁלוֹם: גִּרְשׁ⁹ לֶץ וּיֵצֵא¹⁰
 מִדּוֹן: אָדָם כַּצֵּל יִבְרַח¹¹ וְלֹא יַעֲמֹד¹²: וַיְהוֶה בְּרֹךְ אֶת־אֲבֵרָתָם
 כַּפֵּל: מִבְּרֹךְ רַעְהוּ בְקוֹל גְּדוֹל בְּבִקְרֵי הַשִּׁכִּים¹³ קָלְלָה תַחֲשֹׁב¹⁴
 לוֹ: וַיִּמָּאֵן¹⁵ יַעֲקֹב לְהַתְנַחֵם¹⁶: וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה אֶל־
 נָא תִכְחַדְי¹⁷ מִמֶּנִּי דְבַר אֲשֶׁר אָנֹכִי שָׂאֵל¹⁸ אֵתָּךְ: אֵת אֲשֶׁר
 תִּבְרָךְ מִבְּרֹךְ: בֵּן אָדָם אֲמַרְלָה אֵת אֶרֶץ לֹא מִטְהַרָה²⁰
 הִיא: הַטְהַרוּ וְהַחֲלִיפוּ²¹ שְׂמֹלוֹתֵיכֶם²²: לֹא־תִכְחַשׁוּ²³ וְלֹא
 תִשְׁקְרוּ²⁴ אִישׁ בְּעַמִּיתוֹ²⁵: אִישׁ־מִרְמָה²⁶ יִתְעַב²⁷ יְהוָה: בְּרַכִּי
 נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָל־גְּמוּלוֹי:

garment¹ training, instruction² not³ to mock⁴ to grow old⁵ to boast one's self⁶ to hew⁷ to bless⁸ to cast out⁹ shall go¹⁰ to flee¹¹ to continue¹² early¹³ § 105, 6. a curse¹⁴ to refuse¹⁵ to comfort, console one's self¹⁶ to hide¹⁷ to ask¹⁸ son of¹⁹ to purify, to clean²⁰ to change²¹ garments²² to deny, deal falsely²³ to lie²⁴ fellow-man²⁵ deceit, fraud²⁶ to abhor²⁷.

EXERCISE 65.

Serve¹ (p. m.) the Lord in truth², and if (it be) evil³ in your eyes⁴ to serve the Lord, choose you⁵ this day⁶ whom you will serve, whether⁷ the gods, which your fathers⁹ served⁸ or¹⁰ the gods of¹¹ the Amorites¹², in whose land¹³ you dwell; I and my house¹⁴, we will serve the Lord. And¹⁵ the people said¹⁵, God forbid¹⁶ that we should forsake¹⁷ the

Lord, to serve other¹⁸ gods; for the Lord drove out¹⁹ from before us²⁰ all the people²¹; also we will serve the Lord, for he is our God. Do not deny²² your (pl. m.) God. The Lord trieth²³ the righteous. They cried²⁴ unto God and were delivered²⁵. Truth (f.) does not spring up²⁶ until²⁷ the lie²⁹ is rooted out²⁸. We bless³⁰ you in the name of the Lord. And he drove out the man. How long³¹ refuse³² ye to keep my commandments? Haste thee³³ (fem. s.) escape³⁴ (f. s.) thither³⁵. How long will ye despise³⁶ intelligence³⁷, will ye regard³⁸ it as³⁹ an adversary⁴⁰, whilst⁴¹ it loves⁴² you, seeks⁴³ your welfare⁴⁴, to lead⁴⁵ you in the way of⁴⁶ integrity⁴⁷.

8 verb before the noun 7 אַם 6 הַיּוֹם 5 Dat. 4 בְּעֵינֵיכֶם 3 רַע [f.] 2 אָמַתּוֹ 1 עֲבַר
 15 אֲבוֹתֵיכֶם 9 וְאִם 10 אֱלֹהֵי 11 הָאֱמֹרִי 12 בְּאַרְצָם 13 [§ 23, 4, § 96, 2,] 14 בֵּיתִי 15 וַיֹּאכֶר
 [the adj. after the noun § 90, 2,] 18 אַחֲרֵיהֶם 17 transl. from forsaking [§ 30, 1,] 16 חֲלִילָה לָּנִי
 24 זָעַק Fut. 23 פָּחַן Pi. Jussive with ב 22 פּוֹשַׁע 21 עֵפִים 20 מִפְּנֵינוּ Pi. 19 גָּרַשׁ
 עַר Pi. pret. 30 פָּרַךְ m. 29 כָּזַב Pu. 28 שָׁרַשׁ 27 עָר Fut. 26 צָכַח Pause! 25 מָלַט
 [f.] 37 תִּבְנֶנָּה 36 נָאִין 35 שָׁפָה Nif. 34 מָלַט Pi. 33 מָהָר Pi. pret. 32 מָאֵן 31 אָנָּה
 trans. seeking 43 דָּרַשׁ transl. it [f.] is loving 42 אָהַב 41 וְ Part. act. f. 40 אֵיב ל 39 חָשַׁב 38 ל
 : 47 תָּמִים 46 דָּרַךְ Pi. the vowel short! 45 נָהַל 44 טָב

§ 42. VERBS LAMED GUTTURAL.

1. To this class belong only verbs with ח, ע, and ה (הּ) with Mappik (§ 7) as the third radical.

2. Their peculiarities are:

a. These gutturals when final require the A sound before them, hence every other mutable vowel is changed into Patach; the Inf., Imp. and Fut. therefore have A: as **יִשְׁלַח** to send, **שִׁלַּח**.

b. The gutturals preceded by the immutable vowels ו, וּ, י, יִ, take Patach furtive (§ 6.): as **יִשְׁמוּעַ**, **יִגְבוּהַ**, **יִרְחַ**, **יִשְׁלַיְחַ**.

3. The forms with Tsere before the final guttural either retain the Tsere and then Pat. furt. must follow, or Tsere is changed into Patach: as **יִשְׁלַחַ** or **יִשְׁלַחַ**.

NOTE. The form with Tseré and Pat. furt. is found more frequently at the end of a period (with distinctive accent): as יִרְעֵ *Lev.* 11, 37, but יִרְעֵ *Na.* 1. 14. פָּתַח *Job* 12, 18, but פָּתַח *Job* 30. 11.

4. In the second sing. f. of the pret., which ends with two vowelless consonants, the guttural takes Patach instead of Sh'va: as שְׁמַעַתָּה, for שְׁמַעְתָּה; the sing. f. form of the participles, take two Patachs instead of two Seghols: as שְׁמַעְתָּה, for שְׁמַעְתָּה.

EXERCISE 66.

מְרַעֵב לֹא הַמְנַעַת ¹ לְחַם: הַלּוֹךְ הִלְכוּ הַעֵצִים לְמַשַׁח ² עֲלֵיהֶם ³
מִלֶּךְ: סִלַּח ⁴ נָא לְעֵינַי ⁵ הָעַם הַזֶּה: לֹא יִחְדַּל ⁶ אֲבִיוֹן מִקְרָב ⁷
הָאָרֶץ עַל־כֵּן ⁸ פָּתַח ⁹ תִּפְתַּח אֶת־דָּרְךָ לְאֲבִיוֹנָה בְּאֶרֶץ־ךָ: פָּתַח
פִּיהָ לְאֵלִים ¹⁰: שָׂאוּל ¹¹ וְאַבְדּוֹן ¹² לֹא תִשְׁבַּעְנָה וְעֵינַי ¹³ אֶדְרֹם לֹא
תִשְׁבַּעְנָה: אָמַר עֲצֵל אֲרִי בְחוּץ בְּתוֹךְ ¹⁴ רַחֲבוֹת אֶרֶץ־ךָ ¹⁵: לֹא
לְנֶצַח ¹⁶ יִשְׂבַּח אֲבִיוֹן: יִין יִשְׂמַח ¹⁷ לִבִּי ¹⁸ אֲנוּשׁ: חֲכַם בְּנֵי וְשִׂמַּח
לְבִי: אֱלֹהֵי ¹⁹ הַשָּׁמַיִם הוּא יִצְלִיחַ ²⁰ לָנוּ: מִצְדִּיק ²¹ רָשָׁע
וּמְרַשִּׁיעַ ²² צְדִיק תוֹעֵבֶת ²³ יְהוָה: שִׁמְעַתָּה אֱלֹהֵינוּ יְהוָה:
יִשְׂרָה ²⁴ שְׁמַעַתָּה פָּתַח ²⁵ הָאֱהָל: טוֹב לִשְׁמַע נְעִירָה ²⁶ חֲכָם:
אִישׁ־אֱהָב חֲכָמָה יִשְׂמַח אֲבִיו: שִׁמְעַתָּה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחַד: שֵׁם אֱלֹהִים אֲחֵרִים ²⁷ לֹא יִשְׁמַע עַל־פִּיהָ:

to withhold¹ to anoint² § 97, 2.3 to pardon⁴ iniquity of⁵ to cease⁶ midst of⁷ therefore⁸ to open⁹ dumb¹⁰ hell¹¹ destruction¹² the eyes of¹³ in¹⁴ to slay¹⁵ for ever¹⁶ to cheer, to gladden¹⁷ the heart of¹⁸ the God of¹⁹ to cause or make to prosper²⁰ to justify²¹ to condemn²² abomination of²³ n. p. f.²⁴ door²⁵ § 85, 4. b. rebuke of²⁶ other²⁷.

EXERCISE 67.

Behold upon the mountains¹ (are) the feet of² him that bringeth good tidings³, that publisheth⁴ peace⁵. Dost thou (f. sing.) not know⁶ whither⁷ the men⁸ did go? I flee⁹ from the face¹⁰ of Sarai¹¹. And he rose up¹² to flee unto¹³ Tarshish¹⁴. And David said: arise¹⁵ and let us flee¹⁶. But¹⁷ to the king of Judah¹⁸, which sent¹⁹ you to

inquire²⁰ of the Lord, thus²¹ shall ye say²² to him: be-
cause²³ thine heart²⁴ (is) tender²⁵ and* thou hast hum-
bled thyself²⁶ before²⁷ the Lord and* hast rent²⁸ thy
clothes²⁹, I also have heard thee. I will hear what
God will speak. Again³⁰ (there) shall be heard in this³¹
place the voice of joy³². The house of³³ the wicked shall
be overthrown³⁴, but¹⁷ the tent³⁵ of the upright³⁶ shall
flourish³⁷. He that trusteth³⁸ in his own heart, is a fool³⁹,
but whoso walketh⁴⁰ wisely⁴¹ he shall be delivered⁴².

4part. Hi. of שמע 3 part. Pi. of בשר the bringer of (him that br.) g. tidings 2 רגלי 1 הרים
10 מפני 9 part. f. s. ברה 8 the noun after the verb (§ 107, 4.) 7 אנה 6 pret. ירע 5 שלום
18 יהודה 17 ו 16 fut. parag. in pause 15 קומי 14 תרשיש 13 (§ 19, 6.) 12 ויקם 11 שרי
25 רך 24 לבבך 23 יען 22 תאמר 21 כה 20 with acc. דרש 19 part. with article
32 שמחה 31 (§ 94, 2) 30 עוד 29 פגדך 28 קרע 27 מפני 26 Ni. פגע * Vav conv.
39 כסיל 38 part. with ב פטה 37 Hi. פרח 36 ישרים 35 אהל 34 Ni. שמר 33 בית
42 מלט 41 (in wisdom) חכמה 40 part. הלך

CHAPTER VIII.

THE SUFFIXES OF THE VERB.

§ 42. IN GENERAL.

1. The suffixes of the verb are:

<i>Person:</i>		1.	2.	3.
Sing.	com.	ני	m. ה f. ה	m. הו (ו) f. ה (ה-)
	Plur.	נו	m. כם f. כן	m. ם f. ן

NOTE. מו, poetically used for ם: as כסמו it covered them.

2. The suff. are annexed to the verbal forms by vowels, called: *Union vowels*; to the pret. by the A. vowel (ו- or -), to the future by the E. vowel (ו- or -). The union vowel is only applied to the verbal forms, ending with a

consonant: as קָטַלְנִי, קָטַל he killed me; whilst with all the forms ending with a vowel the suffixes are connected immediately: as קָטְלוּ, קָטְלוּנִי they k. m.

§ 43. THE PRETERITE WITH SUFFIXES.

1. The lengthening of the word by the suffixes causes the dropping of the pretonic Kamets. Hence the pret. undergoes the following changes:

<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
1.	2.	3.
S. קָטַלְתִּי into קָטַלְתִּי	קָטַלְתָּ into קָטַלְתָּ (קָטַלְתָּ)	קָטַלְתָּ into קָטַלְתָּ*
Q. קָטַלְתָּ into קָטַלְתָּ	קָטַלְתָּ into קָטַלְתָּ (before 'נ)	קָטַלְתָּ into קָטַלְתָּ
P. קָטַלְנוּ into קָטַלְנוּ	קָטַלְתֶּם into קָטַלְתֶּם	קָטַלְתֶּם into קָטַלְתֶּם
	קָטַלְתֶּם into קָטַלְתֶּם	קָטַלְתֶּם into קָטַלְתֶּם

2. Verbs middle E retain this vowel before the suffixes: as אָהַבְךָ to love, לָבַשׁ to put on a garment. In Pi. and other forms with final —, this — changes before the suffixes ה, כֶּם, בֶּן into Seghol; before the other suff. it falls away entirely: as קָטַלְתָּ, קָטַלְתָּ, קָטַלְתֶּם, קָטַלְתֶּם.

3. The form קָטַלְתָּ sometimes undergoes a contraction: תָּהוּ for תָּהוּ; תָּהוּ for תָּהוּ, as גָּמְלָתוּ she weaned him, I. Sam. 1, 24. אָחַזְתָּ (fear) has laid hold on her, Jer. 49, 24.

EXERCISE 68.

בְּחַנְתָּנוּ אֱלֹהִים צִרְפָּתָנוּ¹ בְּצַרְרֵךְ-כֶּסֶף: וְאַתָּה יִשְׂרָאֵל עֲבַדִּי²
 יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זָרַע אֲבָרָהֶם אֲהַבִּי אֶל-תִּירָא³ כִּי-עַמְךָ אָנִי
 אֲמַצְיָה⁴ אֶף-עֲזַרְתִּיךָ אֶף-תִּמְכַתִּיךָ בִּימִין צִדְקִי⁵: יְהוָה
 הִלְבִּישָׁנִי⁶ בְּגָדֵי-יִשַׁע⁷ מֵעִיל⁸ צִדְקָה יַעֲטָנִי: אֵלֵי אֵלֵי לָמָּה¹⁰
 עֲזַבְתָּנִי: עֲזַבְנִי כַחֲזִי: וְלֹא-אָבָה¹¹ יְהוָה לִשְׁמֹעַ אֶל-בְּלֹעַם וַיִּהְיֶה
 לָךְ אֶת-הַקְּלָלָה לְבָרְכָהּ כִּי אֶהְבֶּךָ יְהוָה אֱלֹהֶיךָ: בְּתִשְׁאֹל
 אֶהְבַּתְהוּ: אֶהְבַּתִּיךָ כִּי אֶהְבַּתִּינִי: סְמוּךְ הַצַּדִּיק כִּי הַצִּדְקָה
 הִיא סְמֻכָתוֹ: אָנִי גְמַלְתִּיכֶם הַטּוֹבָה וְאַתֶּם גְּמַלְתֶּנִּי הַרְעָה:

* קָטַל before grave suff.

אֲשֶׁלֶם¹² תּוֹרוֹת¹³ לִיהוָה כִּי הוּא פִלְטָנִי¹⁴ מִרָעָה: הַרְשָׁעִים
 כְּתִבֶן¹⁵ לִפְנֵי רוּחַ וּבְמִי¹⁶ נִגְבְּתוּ¹⁷ סוּפָה¹⁸: אַתָּה יְהוָה יְדַעְתָּנִי
 וּבְחַנְתָּנִי:

to prove¹ my servant² fear³ to strengthen⁴ my righteousness⁵ to clothe⁶
 (with two acc. § 85, 2, 6.) garments of⁷ salvation⁸ the robe of⁹ why¹⁰ to be
 willing¹¹ to repay¹² thanksgiving¹³ to deliver¹⁴ straw¹⁵ chaff¹⁶ to carry
 off¹⁷ a hurricane¹⁸.

EXERCISE 69.

She did¹ him good and not evil all the days of² her
 life³. For⁴ a short⁶ moment⁵ I have forsaken thee (s. f.),
 but⁷ with⁴ everlasting⁹ kindness⁸ I will have mercy on¹⁰
 thee (s. f.). Thine¹¹ (are) (the) heavens also¹² Thine (is)
 (the) earth, Thou hast founded¹³ them. Sarah¹⁴ has
 driven¹⁵ me out of her house¹⁶. No¹⁷ fear of¹⁸ God (is)
 in this place and they will kill¹⁹ me. Very²² refined²⁰
 (is) Thy saying²¹, and Thy servant²³ loveth²⁴ it. Dost
 thou (s. f.) know²⁵ the men that have asked²⁶ thee (s. f.)
 for²⁷ my name²⁸? I do not know²⁹ them. Who has
 killed him? her? them? We have touched³⁰ thee, (s. m.)
 thee, (s. f.) her, him. Thou (s. f.) hast touched her, him,
 us, them (p. f.). Why hast thou (s. f.) forsaken us?
 her? me? him? They have forsaken them, you. Why
 has she persecuted³¹ him? us? you? (p. f.) thee? (s. f.)
 her? He has gathered them, you, thee, us.

גָּמַל 1 with acc. יָמִים 2 חַיִּים 3 with pl. suff. ב 4 בָּרַע 5 קָטַן 6 ו 7 חָפַר 8 עוֹלָם 9
 רָחַם 10 Pi. with acc. לָךְ 11 אָף 12 יָפַר 13 שָׂרָה 14 גַּרְשׁ 15 Pi. בֵּית,
 בֵּית 16 with suff. אֵין 17 יָרְאת 18 הָרַג 19 צָרָךְ 20 part. pass. אִמְרָתְךָ 21 (f.) קָאָר 22
 עִבְדָּךְ 23 אָהַב 24 יָרַע 25 שָׂאֵל 26 ל 27 שָׁם, שָׁמִי 28 with suff. נָגַע 30 רָרַךְ 31

§ 44. THE FUTURE WITH SUFFIXES.

1. The Cholem of fut. Kal, before הָ, כָּם, and בֶּן changes
 into Kamets-Chatuph; before the other suff. it drops: as
 יִקְטְלֵנִי, יִקְטְלֵכֶם, יִקְטְלֵךְ.

2. The verbs with the fut. A. (including the verbs Ayin
 and Lamed Guttural) not only retain their A sound
 (Patach), but even lengthen it into Kamets, the syllable

becoming an open one: as יִלְבְּשֵׁנִי he will clothe me; וְנִאֲלוּהוּ they pollute him.

3. Pi. loses or shortens its Tsere, like Kal its Cholem: as יִקְבֹּצֶךָ he will gather thee, יִקְבֹּצִים.

4. The plur. fem. forms, 2. and 3. person (in נָה) are changed into the corresponding masc. forms (in ו) before connection with suffixes: as אֲמַתִּי לְזָר תַּחֲשַׁבְנִי my maids count me for a stranger. Job 19, 15.

5. In pause, there is occasionally inserted instead of the union vowel a *union syllable* [ִּ, [ֶּ, called: Nun epenthetic, as יִבְרַכְנָהּוּ.

ן epenthetic is usually assimilated to the first letter of the suffix and expressed by Dag. forte. These suffixes are:

	<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
	1.	2.	3.
Sing. c.	נִי־ and נִי־	ךָ־ (כָּה־) m.	נָה־ f.
Plur.	נֹו־ and נְנֹו־		

EXERCISE 70.

קָנָה¹ חֲכָמָה קָנָה בֵּינָה אֶל־תַּעֲזֹבָה וְתִשְׁמְרֶךָ תִּכְבְּדֶךָ כִּי
 תַּחֲבַקְנָהּ²: אֲשֶׁר־יִמְשָׁכֶל³ אֶל־דָּל בְּיוֹם רָעָה יִמְלֹטָהּ יְהוָה:
 יְהוָה יִסְעֲדֵנוּ⁴ עַל־עַרְשׁ⁵ דָּוִד⁶: גְּאוֹת⁷ אָדָם תִּשְׁפִּילֵנוּ: מַעֲשֵׂיךָ⁸
 יִקְרַבֶּנּוּ⁹ מַעֲשֵׂיךָ יִרְחַקֶּנּוּ¹⁰: יְהַלֵּלְךָ זָר וְלֹא־פִיךָ נְכַרִּי¹¹ וְאֶל־
 שְׂפָתֶיךָ¹²: אוֹלָת קַשׁוּרָה¹³ בְּלִב־נַעַר שֶׁבֶט מוֹסֵר¹⁴ יִרְחִיקֶנָה
 מִמֶּנּוּ: עַד לֹא מֵת¹⁵ אִישׁ בַּל תֵּאֲשַׁרְנֵנוּ¹⁶: אֵל תִּהְלַל אִישׁ
 טָרָם תִּשְׁמַעֵנוּ: יְהוָה אֲהַב צַדִּיקִים וְיִשְׁמְרֵם: יְהוָה יִשְׁמְרֶךָ
 מִרָע: מִה־אָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבִן־אָדָם כִּי תִפְקֹדֵנוּ וְתַחֲסַרְהוּ¹⁷
 מֵעַט מֵאֱלֹהִים וּכְבוֹד וְהַדָּר תַּעֲטִרְהוּ¹⁸: יִשְׁנֹבֶךָ יְהוָה: בָּךְ
 בָּטְחוּ אֲבוֹתֵינוּ¹⁹ בָּטְחוּ וְתִפְלֹטְמוּ: לְמִי תִמְשָׁלוּנִי²⁰:

buy, acquire¹ to embrace² to be attentive³ to sustain⁴ the bed of⁵ sick-
 ness⁶ pride, arrogance⁷ deed, act⁸ to bring near⁹ to put far away, remove¹⁰
 stranger, foreigner¹¹ lips¹² to bind¹³ correction¹⁴ had died¹⁵ to pronounce
 happy¹⁶ to make inferior¹⁷ to crown¹⁸ (§ 85. 2. b.) our fathers¹⁹ to compare²⁰.

EXERCISE 71.

The Lord will requite¹ me according to² my righteousness³. The name of⁴ God will set thee on high⁵, will send thee help⁶ from the sanctuary⁷ and sustain⁸ thee out of Zion. From the extremity of⁹ the heaven, thy God will gather¹⁰ thee. Now¹¹ I shall gather them, thee (s. f.), you (p. f.), her. When¹² my brother¹⁴ will meet thee¹³ and ask¹⁵ thee: whose¹⁶ (art) thou? Thou wilt meet him, she will meet you. Thou (s. f.) wilt meet her. Why dost thou ask me (fut.). They (pl. f.) will ask us. They (pl. mas.) will ask you. Who will honor¹⁷ him, that dishonoreth¹⁸ his life¹⁹? Now will love²⁰ me my husband²¹. Thou (s. f.) wilt love him. They (pl. f.) will love her. You (pl. m.) will love us.

נָמַל 1 כִּב צְדָקָי 3 שִׁים 4 שׁוּב 5 set on high, Pi. עֲזָרָה 6 (§ 93, 6.) thee help קָדַשׁ 7
 (usually שָׂאֵל שְׂאֵל 14 אָחִי 13 פָּגַשׁ 12 כִּי 11 עָתָה 10 Pi. קָבַץ 9 קָצִיף 8 fut. A. סָעַר
 .21 אִישׁ 20 fut. A. אָהַב 19 נִפְשׁוּ 18 בָּוִיָה 17 Pi. כִּבֵּר 16 to whom 15 with Vav conv. fut. A.

§ 45. THE INFINITIVE WITH SUFFIXES.

1. The infin. Kal when connected with suffixes appears in the form קָטַלְתִּי, and according to its signification receives either the verbal suffixes or the nominal suffixes: as קָטַלְתִּנִּי to kill me; קָטַלְתִּי my killing.

2. With the suffixes הָ, כֶּם, בֶּן, a form sometimes occurs with Kamets under the second radical: as אָכַלְתָּ thy eating.

3. The infin. קָטַל assumes with suff. the form קָטַלְתָּ: as לְשַׁטְנוּ to hinder him.

EXERCISE 72.

תָּנָה¹ לָנוּ מֶלֶךְ לְשֹׁפְטֵנוּ: וַיֹּאמֶר שְׂמוּאֵל אֶל־שְׂאוּל אֶתִי שְׁלַח
 יְהוָה לְמִשְׁחָה לְמֶלֶךְ עַל־יִשְׂרָאֵל: בְּנִי² יְהוּדָה מִכָּרְתָם³ לְבָנֵי⁴
 הַיְוֹנִים⁴ לְמַעַן⁵ הִרְחִיקָם מֵעַל⁶ גְּבוּלָם⁷: עֲמַנּוּ יְהוָה אֱלֹהֵינוּ
 לְעֹזְרָנוּ: זָכֹר אֶת־יוֹם הַיְשָׁבֶת לְקַדְשׁוֹ⁸: שְׂאוּל וַאֲנִישׁוֹ עֲטָרִים⁹

אל־דֹּד וְאֶל־אֲנָשֵׁי לְתַפְשָׁם¹⁰: בַּיּוֹם אֲכַלְכֶם מִמֶּנּוּ וּנְפָקוּ¹¹
 עֵינֵיכֶם¹²: בְּקוֹם¹³ רְשָׁעִים יִסְתֵּר אָדָם וּבְאֲבָדָם יִרְבוּ¹⁴ צַדִּיקִים:
 וַיֹּאמֶר דָּוִד לְשֹׂאֵל הִנֵּה הַיּוֹם הַזֶּה נִתְּנָה יְהוָה בְּיָדִי וְאָבִי
 רָאָה¹⁵ אֶת־כַּנֹּף¹⁶ מֵעִלָּה בְּיָדִי כִּי בְכַרְתִּי אֶת־כַּנֹּף מֵעִלָּה וְלֹא
 הִרְגַתִּיהָ¹⁷ דַּע¹⁸ כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע:

give¹ the sons, children of² to sell³ Greeks⁴ in order that⁵ away from, from⁶
 territory⁷ keep holy⁸ to surround⁹ to seize, capture¹⁰ to open¹¹ your eyes¹²
 when rise¹³ become many, multiply¹⁴ see¹⁵ the skirt of¹⁶ to kill¹⁷ know¹⁸.

EXERCISE 73.

He suffered¹ no² man to do them wrong³. And⁴ the
 manna⁶ left off⁵ from the morrow⁷ after they had eaten⁸ of
 the produce⁹ of the land. David has sent comforters¹⁰ unto
 thee to search¹¹ the city, (§ 57, 5. ב.) to spy it out¹² and
 to overthrow¹³ it. And⁴ Ruth¹⁵ said¹⁴ entreat¹⁶ me not
 (§ 104, 2.) to leave¹⁷ thee (s. f.). Haman¹⁸ has devised¹⁹
 against²⁰ the Jews²¹ to destroy²² them. Preserve²³, my
 son, the law of²⁴ thy mother²⁵, when thou goest²⁶, it
 shall lead²⁷ thee, when thou sleepest²⁸, it shall keep
 thee²⁹.

הִנִּיתִי 1 לא² no 3 עֲשֶׂק 4 Vav Conv. 5 שְׁבַת 6 מִן 7 מַחְרָת
 8 transl. in their eating 9 עֲבָר 9 נָחַם 10 part. Pi. 11 תָּקַר 12 Pi. רָגַל 13 הִפְךָ 14 הָאָמֵר
 15 רִית 16 with ב 17 עָוַב 18 הָמָן 19 תִּשָּׁב 19 עַל 20 יְהוּדִים 21 אָבֵר 22 Pi. נָצַר
 23 inf. with ב. 24 אָפֶק 25 transl. in thy going, הֵלֶךְ Hithp. 26 תִּנְחָה 27 שָׁכַב 28 inf. with ב.
 29 with pl. suff. שָׁמַר עַל,

§ 46. THE IMPERATIVE WITH SUFFIXES.

1. The form קָטַל changes before its annexion to suff.
 into קָטַלְ, as the infinitive. The form קָטַלְ and קָטַלוּ re-
 main unchanged; קָטַלְנָה takes the form of קָטַלוּ.

2. In verbs Ayin and Lamed Guttural, the A vowel of
 the final syllable is retained and lengthened into Kamets:
 as שְׁלַחְנִי send me; שְׁאַלְוֵנִי ask me.

EXERCISE 74.

שִׁפְטֵנִי יְהוָה בְּצַדִּיקִי¹: בְּקִשׁ שְׁלוֹם וְרַדְפֵהוּ: הַדְרִיכֵנִי²
 בְּאֵמֶתָהּ³ וּלְמַדְנִי⁴ כִּי אֵתָה אֱלֹהֵי יִשְׁעֵי⁵: סִמְכֵנִי יְהוָה: חֲלַצְנִי⁶
 יְהוָה וּגְאֹלֵנִי⁷: סַעֲדֵנִי יְהוָה פְּוֹאֲבֵשׁל: טַהַרְנִי⁸ וְאִטְהַר⁹:
 יִרְאֵי¹⁰ יְהוָה הַלְלוּהוּ כְּלִיזָרַע יַעֲקֹב כְּבְרוּהוּ: חֶסֶד וְאֵמֶת אֱלֹ-
 יַעֲזֹבֶךָ קִשְׁרִים עַל-גְּרִמְתֶּיךָ¹¹ כְּתַבָּם עַל-לִוַח¹² לִבְךָ¹³: אֱלֹ-
 תָאֲשֶׁר¹⁴ בְּדֶרֶךְ רַעִים פָּרַעְוּהוּ¹⁵ אֱלֹתֵיחַעֲבֹרְבוּ: מִלְטוֹנֵי מִיד
 צָר: פְּלִטְהוּ מִיד רָשָׁע: אֵתָה יָדַעַת יְהוָה זְכַרְנִי וּפְקַדְנִי
 וְהִנָּקֵם¹⁶ לִי מִרְדְּפֵי¹⁷:

according to my righteousness¹ to lead² in Thy truth³ to teach⁴ my sal-
 vation⁵ to deliver⁶ to redeem⁷ to cleanse, purify⁸ to be or become clean,
 puri⁹ ye that fear¹⁰ thy throat¹¹ the table¹² thy heart¹³ to enter¹⁴ into
 avoid¹⁵ to revenge¹⁶ persecutor¹⁷.

EXERCISE 75.

Hear me (pl. m.) and entreat¹ for² me to¹ the king.
 Remember me, pray³, and strengthen⁴ me, pray, only⁵ this
 once⁶, that⁷ I may be avenged⁸ on⁸ my enemies⁹. Gather¹⁰
 them from among¹¹ the people¹² (pl.). Fear¹³ the Lord
 and love Him. If¹⁴ iniquity¹⁵ (be) in thy hand, put it
 far away¹⁶ and¹⁷ let¹⁸ not¹⁷ wrong¹⁹ dwell¹⁸ in thy tents²⁰.
 And he said: draw²¹ thy sword²², and thrust me through²³
 therewith²⁴, lest²⁵ these uncircumcised²⁷ come²⁶ and* thrust
 me through and* abuse²⁸ me. Hear (s. f.) us. Hear
 (pl. f.) me. Help²⁹ (pl. f.) me. Help (pl. m.) him.
 Bury³⁰ (pl. f.) her, for she is a king's daughter.

פְּגִיעַ, ב with 1 ל 2 נָא 3 חוּק. Pi. 4 אָנֹכִי 5 פָּעַם 6 (294, 3.) f. 7 נִקְמָם, מ with 8 Ni. optat. with 9 אִיבִי 10 קִבֵּץ. Pi. 11 מִן 12 גֹּיִם 13 יָרָא 14 אִם 15 אָנֹכִי 16 חִי. 17 וְאֵל 18 שָׁבַן 19 עֹלָה 20 אֶהְלִיךָ 21 שְׁלַף 22 חִרְפֶּךָ 23 דָּקַר 24 ב (חִרְבֵי f.) 25 יָבֹאוּ 26 עֲרִלִים 27 עַל ל. Hith. 28 with, Hith. * Vav. Conv. 29 עֹר 30 קָבַר:

§ 47. THE PARTICIPLE WITH SUFFIXES.

The participles of Kal and Pi. lose their final Tsere and
 like the infin. according to their signification, receive either
 the nominal or verbal suffixes: as שֹׁמְרֵנִי he who keeps me,
 שֹׁמְרִי my keeper.

EXERCISE 76.

יְהוָה שִׁפְטָנוּ: אֵל מְאֹרְנֵי חֵיל:² מְכַבְּרֵי אֶבְבָד: קֹדֶשׁ³
 יִשְׂרָאֵל לַיהוָה כָּל-אֲכָלֵי יְאִשְׁמוּ:⁴ נִשְׁבַּע⁵ יְהוָה בְּיַמִּינוּ⁶ אִם-⁷
 אָתָּן⁸ אֶת-דִּגְנָךְ⁹ עוֹד מֵאֲכָל לְאִיבֶיךָ¹⁰ וְאִם יִשְׁתּוּ¹¹ בְּנֵי-נֹכַח¹²
 תִּירוֹשֶׁךָ¹³ כִּי מֵאֶסְפִּי¹⁴ יֵאבְּלֶהוּ וְהִלְלוּ אֶת-יְהוָה וּמְקַבְּצֵי¹⁵
 יִשְׁתּוּהוּ: הַחֲכֵמָה תֵּאֲלָךְ¹⁶ בְּנֵיהָ¹⁷ אוֹהֲבֵיהָ אֶהְבֵּי חַיִּים: יְהוָה
 שִׁמְרֶךָ יְהוָה צִלְךָ¹⁸ עַל-יַד יְמִינֶךָ: יִלְבָּשׁוּ¹⁹ שׁוֹטְנֵי²⁰ כְּלִמָּה²¹:
 כְּצַנַּת-שֶׁלֶג²² בְּיוֹם קָצִיר צִיר²⁴ נֶאֱמָן²⁵ לְשַׁלְּחֵהוּ: מִשָּׁל²⁶
 מִקְּשִׁיב²⁷ עַל-דְּבַר²⁸ שֶׁקֶר כָּל-מִשְׁרָתֵי²⁹ רְשָׁעִים: יִשְׁמְחוּ בָךְ
 כָּל-מְבַקְּשֶׁיךָ יְאִמְרוּ³⁰ תְּמִיד³¹ יִגְדַּל³² יְהוָה אֶהְבֵּי תִשׁוּעָתֶךָ³³:
 אֲבָרְכֶה מְבַרְכֶיךָ וּמְקַלְלֶיךָ³⁴ אָאֵר³⁵: מְכַבְּרֵי יִרְשׁוּ³⁶ אָרֶץ
 וּמְקַלְלֵי יִכְרְתוּ³⁷:

to gird¹ (§ 85, 2, b.) strength² (that which is) holy, consecrated to God³ to be or become guilty⁴ to swear⁵ by his right (hand)⁶ if⁷ (§ 108, 4.) I give⁸ corn⁹ enemies¹⁰ drink¹¹ the alien¹² new wine, must¹³ to gather¹⁴ to store up¹⁵ to teach¹⁶ her, its children¹⁷ shade¹⁸ to clothe¹⁹ adversaries²⁰ confusion²¹ as the cold of²² snow²³ messenger²⁴ faithful²⁵ a ruler²⁶ to hearken²⁷ word of²⁸ servant²⁹ say³⁰ continually³¹ to be great³² salvation³³ to curse³⁴ I will curse, devote to destruction³⁵ shall inherit³⁶ to be destroyed³⁷.

EXERCISE 77.

These (are) our judges¹ that judge us. The land² shall not be expiated³ of⁴ the blood that is shed⁵ therein⁶, but⁷ by⁸ the blood of him that shed⁹ it. For I was ashamed¹⁰ to ask of the king a force¹¹ to help us against¹² the enemy¹³ in the way: because¹⁴ we had spoken¹⁵ unto the king, saying¹⁶, The hand of¹⁷ our God (is) upon* all them that seek¹⁸ Him for good¹⁹; but²⁰ His power²¹ and His wrath²² (is) against* all them that forsake Him²³. They that curse²⁴ thee shall be cursed, and they that bless²⁵ thee shall be blessed. Lord, who is like unto²⁶ Thee, who deliverest²⁷ the poor²⁸ and the needy²⁹ from him that robbeth³⁰ him.

שִׁפְטָנוּ 1 part. חֵיל 11 כֹּחַ 12 אִיבֵי 13 כִּי 14 אֶסְפִּי 15 לְשַׁלְּחֵהוּ 16 עַל 17 יְמִינֶיךָ 18 שׁוֹטְנֵי 19 כְּלִמָּה 20 מִשְׁרָתֵי 21 רְשָׁעִים 22 מִקְּשִׁיב 23 עַל-דְּבַר 24 שֶׁקֶר 25 מְבַקְּשֶׁיךָ 26 יְאִמְרוּ 27 תְּמִיד 28 יִגְדַּל 29 אֶהְבֵּי 30 תִּשׁוּעָתֶךָ 31 מְכַבְּרֵי 32 אָאֵר 33 מְקַלְלֵי 34 יִכְרְתוּ 35 אָרֶץ 36 יִרְשׁוּ 37

25 Pi. part. כִּרְךְ 24 part. אָרַר 23 part. אֶפְרַיִם 21 עֵזָה 20 ו 19 לְמוֹכָהּ 18 Pi. part. בְּקַשׁ
 כָּמוֹ (כְּמוֹ) 26 (before grave suff. מְצִיל 27 עֵנִי 28 אֲבִיוֹן 29 גָּזַל 30 part.

CHAPTER IX.

IRREGULAR VERBS.

§ 48. VERBS פ"א.

1. The verbs of which the first radical is א partake of all the peculiarities of the verbs Pe Guttural. In some of them, however, the א is quiescent in either Cholem or Tsere, hence they are called: נְהִי פ' א = quiescent the פ i. e. the first radical א.

2. In the fut. Kal the five following verbs: אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say and אָפָה to bake, have the א quiescent in Cholem: as תֹּאכַל thou wilt eat, יֵאבֵד he will perish. In the first person the א drops: as אֶמַר I shall say. The verbs אָחַז to take hold, אָסַף to collect, have beside the regular form יֵאָחַז, יֵאָסֵף, the form of the פ"א: יֵאָחַז, יֵאָסֵף 2. Sam. 6, 1.

3. The final syllable has generally Patach, Tsere is for the most part used in syllables with a distinctive accent: יֵאָבֵד Job 3, 3. יֵאָבֵד Job 20, 7. תֹּאכַל 1. Mos. 3, 14, תֹּאכַל 1. Mos. 2, 16.

4. With Vav Conv. the accent is thrown back: וַיֵּאָכַל, וַיֵּאָמַר; but with a distinctive accent, Milra: וַיֵּאָכַל, וַיֵּאָמַר.

5. The inf. Kal of אָמַר with ל, is לְאָמַר, for לְאָמַר (§ 12, 6. B. 3.).

6. In the verbs אָזַל to go away, אָחַר to tarry, to delay, אָתָה to come, the א quiesces in Tsere: as אָזַל for אָזַל, אָתָה for אָתָה, אָחַר for אָחַר (cf. § 12, 6. B. 3.).

EXERCISE 78.

עַד¹ כְּזָבִים² יֵאבֵד³: בְּמוֹת³ אָדָם רָשָׁע תֵּאבֵד תִּקְוָה⁴: נֶצֶר
 תֵּאנֶה⁵ יֵאכַל פְּרִיָהּ⁶: חָרַב⁷ תֹּאכַל בְּשָׂר⁸ וְלֹא תִפְגַּע⁹ נַפְשׁ¹⁰
 וְכֹזֵב¹¹ מִנְּפֶשׁ וְעַד בְּשָׂר יִבְלֶה¹²: אֵל תֹּאמֶר נִסְתָּרָה דְרָכַי¹³
 מִיְהוָה וּבִמְרוֹם¹⁴ שָׁמְיָו¹⁵ מִי יִזְכְּרֵנִי: וַיִּרְדְּפוּ בְנֵי¹⁶ יְהוּדָה אַחֲרֵי
 אֲדָנָי¹⁷ בְּזֶק¹⁷ וַיֵּאחֲזוּ אֹתוֹ וַיִּקְצְצוּ¹⁸ אֶת־בְּהֵנוֹת¹⁹ יָדָיו וּרְגָלָיו²⁰:
 אִם תֵּאבֶה בְנֵי תַחֲכָם: לֹא יֹאמֶר לַחֲלָשׁ²¹ גְּבוּר וְלִסְכָּל²²
 מִשְׁבִּיל²³ כִּי לִפִּי²⁴ מֵעַלְלוּ יִהְלֵל אִישׁ: וַיֵּאֲפוּ בְנֵי יִשְׂרָאֵל אֶת־
 הַבָּצֵק²⁵ עִגְת²⁶ מִצוֹת²⁷ כִּי לֹא חָמֵץ²⁸ בִּי־גִרְשׁוֹ²⁹ מִמִּצְרַיִם:
 עַם־לֶבֶן גֵּרְתִּי³⁰ וְאַחֲרַ עַד־עֵתָהּ³¹:

witness¹ lie, falsehood² § 82, 5. and § 83, 6; when dies³ expectation, (sup-
 ply his)⁴ fig tree⁵ fruit⁶ sword⁷ flesh, *body*⁸ meet, reach unto⁹ soul¹⁰ lie,
 falsehood¹¹ ruins, destroys¹² my way¹³ hight of¹⁴ his heaven¹⁵ sons of¹⁶
 p. n. m.¹⁷ to cut off¹⁸ thumbs, great toes¹⁹ feet²⁰ weak²¹ fool²² wise, prudent²³
 in proportion, according to²⁴ dough²⁵ cakes²⁶ (§ 85, 3) unleavened²⁷ leav-
 ened²⁸ drive out²⁹ I have sojourned³⁰ now³¹.

EXERCISE 79.

Say ye to the righteous (man), because¹ (he is) good,
 that² he shall eat the fruit of³ his doings⁴. Not shall es-
 cape⁵ the wicked, and the patience of⁶ the righteous shall
 not be in vain⁷. And⁸ the children of Israel⁹ said: who
 shall give¹⁰ us flesh¹¹ to eat¹⁰? We remember (pret.) the
 fish¹², which we did eat in Egypt¹³ freely¹⁴. Eat thou
 not the bread of an evil eye¹⁵ (i. e. an envious, malig-
 nant person), for eat, saith¹⁶ he to thee, but¹⁷ his heart¹⁸
 is not¹⁹ with²⁰ thee. The children of Israel are not will-
 ing to hearken to thee. And⁸ the asses²¹ of²² Kish²³ were
 lost²⁴,

כִּי¹ כִּי² פְּרִי³ מֵעֵלֶל⁴ מַלְט⁵ נִי. תִּקְנֹת. אֶבֶר⁷ 8 Vav Conv. בְּנֵי יִשְׂרָאֵל⁹
 10 Hi. אַכַּל (give to eat) 11 בְּשָׂר 12 הִנָּה 13 מִצְרַיִם 14 חָנָם 15 רַע עֵינַי 16 fut. 17 י
 לְבֹ 18 בַּל 19 עַם 20 אֶתְּוֹנוֹת (fem.) ל 21 אֲשֶׁר ל 22 (§ 80, 10) קִישׁ 23 אֶבֶר 24:

§ 49. VERBS ל"א.

1. In verbs of which the third radical is א, the א qui-

escapes whenever the final syllable has A or E, and lengthens final Patach into Kamets: as **מָצָא**, for **מִצָּא** (§ 14. Lengthening, 3.); **מָלֵא** to be full.

2. Before the consonantal affirmatives (נ. ת) א quiesces in the pret. Kal in Kamets: **מָצַאתָ**, in the pret. of all the other conjugations in Tsere: **נִמְצַאתָ**; in the imp. and fut. of all the conjugations in Seghol: as **הִמְצֵאנָה**, **מִצְאָנָה**.

3. The verbs middle E, like **יָרָא** to fear, retain Tsere throughout the rest of the forms: as **יִרְאֶתִי**, **יִרְאֶתְךָ** I have filled.

4. The part. fem. is commonly formed by contraction **מִצְאָתָא**, for **מִצְאָתָא** (§ 12, 6. B. 3.).

NOTE. The Infinitive sometimes has the termination **אֵת** or **וֵת**, as **שְׁנֵאתָא** Prov. 8, 13. **הִנְבֵּאתָא** Zech. 13, 4. **שְׁמוֹתָא** Ez. 36, 3.

EXERCISE 80.

הָלֵא אָבִי אֶחָד לְכַלְנוֹ הָלֵא אֶל אֶחָד בְּרָאנוּ מְדוּעָ נִבְגַּד
 אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבוֹתֵינוּ: לֵב טָהוֹר בְּרָאֵלִי
 אֱלֹהִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקֶרְבִי: שְׁלַח לְחֻמְךָ עַל-
 פְּנֵי הַמַּיִם כִּי-בְרוּב הַיָּמִים תִּמְצָאנוּ: עֵת לְהַרוּג וְעַת
 לְרַפּוֹא עֵת לְאַהֵב וְעַת לְשֵׂנֵא: שְׁנֵאתִי קְהָל מְרַעִים:
 עֲרַב לְאִישׁ לֶחֶם שֶׁקֶר וְאַחַר יִמְלֵא פִּיהוּ חֲצִץ גַּם-
 לְרַעְהוּ יִשְׁנֵא רֶשׁ וְאַהֲבִי עֲשִׂיר רַבִּים: אֶל-תִּקְנֵא בְּאֲנָשֵׁי
 רָעָה: עֲטַרְתָּ תִּפְאָרֶת שִׁבְהָ בְּדֶרֶךְ צְדָקָה תִּמְצָא: אֱלֹהִים
 יִכְאִיב וְיִחַבֵּשׁ יִמְחֹץ וְיִדְוֶו תִּרְפָּאנָה: לֹא אֶל-חֲפִץ רִשְׁעִי
 אֲתָהּ יְהוָה שְׁנֵאתָ כָּל-פְּעֻלֵי אֹוֹן: יִרְבְּעִם חֲטָא וְהִחְטִיא
 אֶת-יִשְׂרָאֵל: לֹא-תִשְׁנֵא אֶת-אֲחִיךָ בַּלְבָּבָהּ:

father¹ one² to all of us³ to create⁴ why⁵ to deal treacherously⁶ against his brother⁷ to profane⁸ our fathers⁹ clean¹⁰ right¹¹ renew¹² within me¹³ to cast¹⁴ bread¹⁵ upon (the surface)¹⁶ multitude of = after many¹⁷ days¹⁸ to find¹⁹ to heal, cure²⁰ to hate²¹ congregation of²² evil doers²³ agreeable, sweet²⁴ afterwards²⁵ to fill²⁶ his mouth²⁷ gravel - stones²⁸ (§ 85, 2. a.) friends of²⁹ to be envious³⁰ men of³¹ (§ 83, 6.) crown³² gray hair³³ to wound, to injure³⁴ to bind up³⁵ to split, to dash³⁶ unrighteousness³⁷ n. p. m.³⁸ sin³⁹ (§ 25, 7)⁴⁰ thy heart⁴¹.

EXERCISE 81.

I said, Lord heal¹ my soul², for I have sinned³ against⁴ Thee. And Moses said unto the people: ye have sinned a great⁶ sin⁵. And⁷ (there) remained⁸ two of⁹ (the) men in the camp¹⁰, the name of the one¹¹ was Eldad¹² and the name of the other¹³ Medad¹⁴ and⁷ they prophesied¹⁵ in the camp, and⁷ (there) said a young man¹⁶ to Moses: Eldad and Medad do prophesy in the camp. And⁷ Joshua¹⁷ said: my lord¹⁸ Moses forbid¹⁹ them. And Moses said unto him, enviest²⁰ thou for my sake²¹? would²² God²² that²² all the Lord's people (were) prophets²³. The ear²⁵ is not filled²⁴ with²⁶ hearing. In the lips²⁷ of the intelligent (man)²⁸ wisdom is found²⁹. And⁷ Jehosheba³⁰ stole Joash³¹ and hid³² him from* Athalia³³, and he was³⁴ hid³⁵ in the house of the Lord six years.

רָפָא 1 נִפְשִׁי 2 חָטְאָה 3 לְ 4 חָטְאָה 5 גְּדַלְהָ 6 שָׂאֵר 7 Vav Conv. 8 נִי. 9 שְׁנֵי 10 מַחְנֶה 11 אַחֲרַי 12 אֶלְדָּד 13 שְׁנֵי 14 מִדְּרָה 15 נִבְאָה 16 נֶעַר 17 יְהוֹשֻׁעַ 18 אֲדָנָי 19 כָּלָא 20 קִנָּא 21 וְיָמֵי יִתְּן 22 נְבִיאִים 23 מְלָא 24 fut. Ni. אֲזַן 25 [fem.] 26 כִּי 27 שִׁפְתַי 28 נְבוֹן 29 Ni. fut. 30 יְהוֹשֻׁבַע 31 יוֹאָשׁ 32 Hi. fut. 33 עַתְלֵהָּ 34 חֲבָא 35 part. Hith. 36 שֵׁשׁ 37 שְׁנַיִם 38 מִפְּנֵי.

§ 50. VERBS פ"ן.

1. The verbs, of which the first radical is נ, lose נ, whenever it should take Sh'va, by assimilation, hence the second radical is doubled, i. e. receives Dag. forte: as יִנְשׂ, for יִנְשׂ, יִנְשׂ, for יִנְשׂ, for יִנְשׂ (§ 12, 4.). Before a gutt. the assimilation does not take place: as יִנְאֵק, יִנְחִיל (ibid.). In the infin. and imp., נ drops without compensation, the following letter commencing the word: as נִשׂ (Dag. lene); before Makkef נִשׂ, with pargog. הִנְשֵׂה. The regular form of the imp. is found occasionally: as נִטֵּשׁ leave, נִדְרוּ vow ye. (See 3 of this §.)

2. With these verbs, in order to make the infin. dissyllabic, it takes the fem. nominal ending תֵּ—, or תֵּ— when the second or third radical is a guttural: as נִשְׂתֵּ, נִשְׂתֵּ to touch. (See 3 of this §.)

3. In most cases, these verbs have a fut. and imp. O,

many A: as יפול to fall, ינשׁ. The imp. and infin. of verbs with fut. O, are regular: as ינפל, inf. בנפל.

4. The verb נתן to give, has besides the irregularities of the verbs פ"ן the peculiarity, that it also assimilates its final נ before the affirmatives ת and נ: as נתת, for נתנת, נתנו, for נתננו; infin. תת, for תנת (2); with בכלם: בנתת, בנתת; imp, תת, תני, נתן, with parag. ה: נתנה; fut. תתן, נתן.

5. In לקח to take, the ל is analogous to the נ of the verbs פ"ן. Fut. ילקח, for ילקח, inf. לקח, with בכלם: לקחת, לקחת; imp. קח, קחי, קחו, לקחה, לקחה. Ho. יקח, for ילקח (§ 14, Short. b.); but Ni. always ילקח.

EXERCISE 82.

חפר: גומץ² בו יפל³ ופרץ⁴ גדר⁵ ישכנו⁶ נחש⁷: אויל ינאץ⁸
 מוסר אביו: כל⁹ אשר לאיש יתן בעד¹⁰ נפשו¹¹: לא תקם¹²
 ולא תטר¹³: את אשר-תדר¹⁴ שלם¹⁵: משמים הביט¹⁶ יהוה
 ראה את-פלגני האדם: הנטע¹⁷ און הלא ישמע אם-יצר¹⁸
 עין הלא יביט: פי¹⁹ כסילים יביע²⁰ אולת: הסג²¹ אחור²²
 משפט וצדקה מרחוק²³ תעמד: חכמה ומדע²⁴ תזילי: החכמה
 והמדע נתון לך ועשר וכבוד אתן-לך: תנה בני²⁵ לבך²⁶ לי
 ועיניך דרכי²⁷ תצרנה²⁸: של²⁹ נעליך³⁰ מעל³¹ רגליך³²:
 גשה³³ נא וישקה³⁴ לי בני: וינש וישקלו: עת לטעת ועת
 לעקר³⁵ נטוע: הרשעים במין³⁶ אשר תדפנו³⁷ רוח³⁸: ברזל³⁹
 מעפר⁴⁰ יקח: תן לי הנפש⁴¹ והרכוש⁴² קח לך: בתת יהוה
 לכם בערב בשר לאכל: לא תקח שחר:

to dig¹ a pit² to fall³ to break down⁴ a fence⁵ to bite⁶ serpent⁷ to despise,
 contemn⁸ all, every thing⁹ for, in behalf of¹⁰ soul, life¹¹ to revenge¹² to keep,
 retain sc. anger¹³ to make a vow¹⁴ to pay, perform¹⁵ to look¹⁶ to plant¹⁷ to
 form, make¹⁸ the mouth of¹⁹ to pour forth, utter²⁰ to turn away²¹ backward²²
 afar off²³ knowledge²⁴ my son²⁵ thy heart²⁶ my ways²⁷ to observe²⁸ to put
 off²⁹ shoes³⁰ from³¹ feet³² to step near³³ to kiss³⁴ root out, pluck up³⁵ the
 chaff³⁶ to drive away³⁷ a wind³⁸ iron³⁹ earth⁴⁰ persons⁴¹ (coll.) substance,
 property⁴².

EXERCISE 83.

Put forth¹ thine hand and touch² his flesh³. He made⁴ a pit⁵, and digged⁶ it, and is fallen into the ditch⁷, (which) he made⁸. Keep⁹ thy tongue¹⁰ from evil and thy lips¹¹ from speaking¹² guile¹³. And¹⁴ she vowed¹⁵ a vow¹⁶ and said: O Lord of Hosts¹⁷, if¹⁸ Thou wilt remember me and wilt give to thine handmaid¹⁹ a man-child²⁰, then²¹ I will give him to the Lord all the days of²² his life. And he dreamed²³, and behold²⁴, a ladder²⁵ set up²⁶ on* the earth, and the top of it²⁷ reached²⁸ to²⁹ heaven. Righteousness³⁰ delivereth³¹ from death³². To take away³³ my life³⁴ they devised³⁵. Lord give us Thy help³⁶. Thou shalt not inherit³⁷ in our father's house³⁸. This woman said to me: give (s. f.) thy son³⁹ and we will eat him to day⁴⁰ and I will give my son to-morrow⁴¹.

1 שלח 2 נגע 3 בשרו 4 פרה 5 בור 6 הפר 7 שחת 8 פעל 9 נצר 10 לשונך 11 שפתך 12 רבר 13 מרמה 14 Conv. 15 נר 16 fut. 0 נר 17 צבאות 18 אם 19 אמתך 20 ירע אנשים 21 ו 22 ימי 23 חלם 24 הנה 25 כלם 26 part. Ho. נצב 27 ראשו 28 part. Hi. נגע 29 (§ 19, 6,) local ה 30 fem. צדקה 31 Hi. fut. נצל 32 מות 33 לקח 34 נפשי 35 זמם 36 ישעך 37 נחל 38 בית 39 בנך 40 היום 41 מחר

(§ 85, 4, 6.) ארצה *

§ 51. VERBS פ"י.

1. The verbs of which the first radical is פ are divided into three classes :

- a. The first class comprises those, in which פ is used as נ in the verbs פ"נ, i. e. פ is assimilated and indicated by Dagesh in the next letter. In this class are four verbs, which all have צ as the second radical: יצת (Ni. נצת, Hi. הצית) to set on fire, to kindle, יצע to spread down, to strew, יצק to pour, pour out, יצר to form.
- b. The second class is but slightly irregular. The weak letter פ quiesces in the preceding vowel in fut. Kal and all forms of Hi. The fut. Kal retains Chirek: as יטב from יטב; Hi. changes the Chirek into Tsere: as יטיב, for יטיב (Patach + פ = a + i = e, § 12, 7. b. 2.). To

this class belong six verbs: יָצַר (fut. יֵצֵר and יִצֵר, apoc. יֵצֵר and יִצֵר), יָשַׁר to be straight, right, יָטַב to be good, יָנַק to suck, יָלַל to wail, lament, יָקַץ to awake.

- c. The other verbs פ"י belong to the third class. The verbs of this class are properly פ"ו, but the ו is changed at the beginning of the word into י: as יָלַד for לָדַד, יָשַׁב for שָׁב (§ 12, 7. a.). In those conjugations, which have a characteristic letter at the beginning (Ni., Hi., Ho.) the original ו, being now in the middle of the word, returns: Ni. pret. נִוּלַד, fut. אֲוִלֵד, Hi. הוּלִיד, Ho. הוּלַד. In Hithp. the ו in a few verbs only is restored: as הִתְוַדַּע from וַדַּע, to know.

The preformatives have not the usual vowel, but one homogeneous to ו: הוּוּלַד for נוּוֹלַד, הוּוּלִיד for הוּוּלִיד, הוּוּלַד for הוּוּלַד (12, 7. b. 2.).

2. In fut. Kal the י drops. The preformatives now forming open syllables, lengthen the Chirek into Tsere: as יָלַד for יִלַד. With conv. ו: וּוּלַד; in Hiphil with conv. ו: וּוּוּלַד.

3. About half these verbs have the future E. The others with future A retain י quiescent in Chirek: as יִרְשׁוּ to take possession of, to inherit.

4. The infin. const. is formed as with פ"נ i. e. the י drops and the segholate ending ת־ (§ 66.) (with Gutt. ת־) is appended: as לָרַת, with בְּכַלֵּם: בְּלָרַת, בְּלָרַת, בְּלָרַת, מְלָרַת, לְלָרַת. Occasionally, it has the fem. termination ה־, like לָרַה to bear, רָדַה to go down.

5. The imp. לָר, שָׁב, with ה parag. שָׁבַה.

6. The fut. Kal of the Verbs יָרַשׁ to take possession of, יָבַשׁ to be or become dry, יָנַע to labor, toil, is formed like the second class: יִרְשׁוּ, יִבְשׁוּ, יִנְעוּ (3), but in Ni., Hi., Ho. they are inflected like the third class: as הוּבִישׁ, הוּנְנַע, יוּרְשׁוּ.

7. The verb יָלַךְ to go, belongs to פ"י, taking its *irregular forms* from פ"י: fut. Kal יֵלֵךְ, imp. לָךְ, infin. לָכַת, Hi. הוּלִיךְ.

In all cases, however, where the verbs פ"י are regular it is inflected as from הִלַךְ: pret. Kal הִלַךְ, part. Kal הוֹלֵךְ, Hith. הִתְהַלַךְ.

EXERCISE 84.

אֶת־חַקְתִּי¹ תִּשְׁמְרוּ לִלְכַת בָּהֶם: לְכוּ־בָנִים² שְׁמַעוּ־לִי יִרְאֵת³
 יְהוָה אֲלֵמָרְכֶם: לֹא־תִלְךָ רַכִּיל⁴ בְּעַמִּיךָ: וַיִּשְׁבוּ⁵ וַיֹּאכְלוּ
 שְׁנֵיהֶם⁶ יַחְדָּו⁷ וַיֹּאמֶר אָבִי⁸ הַנְּעִרָה⁹ אֶל־הָאִישׁ הוּאֵל¹⁰ נָא
 וְלִין¹¹ וַיִּטֵּב¹² לְכָדָּ: וַיּוֹאֵל הַלְוִי¹³ לְשֶׁבֶת אֶת־הָאִישׁ: אַח לְצָרָה
 יוֹלֵד¹⁴: יִרְאֵת יְהוָה תוֹסִיף¹⁵ יָמִים¹⁶: סָבֵא¹⁷ וְזוֹלֵל¹⁸ יוֹרֵשׁ¹⁹:
 אִשׁ וּמִים הֵצִיג²⁰ לְפָנֶיךָ²¹ שְׁלַח יָרֵךְ בְּאִשֶׁר תִּרְצֶה²²: הֵיטִיבוּ²³
 רַכִּיכֶם²⁴ וּמַעַלְלֵיכֶם: אִשׁ קָדַחְתֶּם²⁵ עַד עוֹלָם תוֹקֵד²⁶:
 רַפְּאֵי יְהוָה וְאַרְפֵּא הוֹשִׁיעֵנִי²⁷ וְאוֹשָׁעָה כִּי תִהְלֹתִי²⁸ אֶתָּה:
 אֱלֹהֵי עוֹלָם יְהוָה לֹא יִיעָף²⁹ וְלֹא יִנָּע³⁰: אָנָּה³¹ אֵלֶךְ מְרוֹחֶךָ
 וְאַנָּה מִפְּנֵיךָ³² אֲבָרַח: אִם־אֶסַּק³³ שָׁמַיִם שָׁם³⁴ אֶתָּה וְאַצִּיעָה³⁵
 שְׂאוֹל³⁶ הַנֶּגֶד: בְּשָׁלוֹם יַחְדָּו³⁷ אִשְׁכְּבָה וְאִישָׁן³⁸ כִּי אֶתָּה יְהוָה
 לְכָדָד³⁹ לְבַטַח תִּוְשִׁבֵנִי⁴⁰: הוֹגַעְתֶּם⁴¹ יְהוָה בְּרַבְרִיכֶם⁴² וְאַמַּרְתֶּם
 בְּמִה⁴³ הוֹגַעְנוּ בְּאַמְרֶכֶם כֹּל⁴⁴ עֲשֵׂה⁴⁵ רַע טוֹב בְּעֵינֵי יְהוָה:
 הַקֵּר⁴⁶ רַגְלֶךָ⁴⁷ מִבֵּית רַעְךָ פֶּן יִשְׁכַּעַךְ⁴⁸ וּשְׁנֹאֵךְ: דַּעֵי כִּי רַע
 וּמָר⁴⁹ עֹבֵד אֶת־יְהוָה:

statute, law¹ sons² the fear of³ slander, הִלַךְ רַכִּיל to slander⁴ to sit down⁵
 both of them⁶ together⁷ the father of⁸ the damsel⁹ to consent¹⁰ and lodge all
 night¹¹ to be good, merry¹² Levite¹³ to bear, bring forth¹⁴ to add, increase¹⁵
 days¹⁶ a drunkard¹⁷ squanderer, prodigal¹⁸ to become poor¹⁹ to put, place²⁰
 before thee²¹ to be pleased to do anything²² to make good²³ your ways²⁴ to
 kindle²⁵ to burn²⁶ to help, succor²⁷ praise, object of praise²⁸ to be wearied²⁹
 to be fatigued³⁰ whither³¹ from thy presence³² (prop. f. thy face) to ascend³³
 there³⁴ to spread down, make one's bed³⁵ grave³⁶ together, at one time³⁷
 to sleep³⁸ alone³⁹ to make dwell⁴⁰ to weary, be troublesome⁴¹ words⁴²
 in what⁴³ every one⁴⁴ that doeth⁴⁵ to make rare⁴⁶ thy foot⁴⁷ to be satiated,
 weary⁴⁸ bitter⁴⁹.

EXERCISE 85.

Rebuke¹ not a scorner², lest³ he hate⁴ thee; rebuke a wise man⁵, and he will love thee. Give (instruction) to a wise man, and he will be yet⁷ wiser⁶; teach⁸ a just man and he will increase⁹ in learning¹⁰. (It is) good to go to the house of mourning¹¹. Go, eat with¹² joy¹³ thy bread¹⁴. And* the king put forth¹⁵ his hand, saying¹⁶, lay hold¹⁷ on him. And* his hand dried up. When¹⁸ your children²⁰ shall ask¹⁹ their fathers²¹ in time to come²², saying, what (mean) these stones²³? Then²⁴ ye shall let know²⁵ your children, saying, Israel came over²⁶ this Jordan²⁷ on²⁸ dry land²⁹. For³⁰ the Lord your God dried up³¹ the waters of³² Jordan from before you³³, until³⁴ ye were passed over³⁵. That³⁶ all the people of³⁸ the earth might know³⁷ the hand of the Lord. Labor³⁹ not to be rich⁴⁰. Know thou the God of thy father and serve⁴¹ Him. Boast⁴² not thyself of⁴³ to-morrow⁴⁴, for thou knowest⁴⁵ not what a day⁴⁷ may bring forth⁴⁶. We will do thee good⁴⁸.

7 עוֹד 6 fut. A. (to be wiser) חכם 5 לְחַכֵּם 4 שָׁנָא 3 פָּן 2 לֵין 1 Hi. Juss. יֵכח
 15 שְׁלַח 14 לְחַמְדָּ 13 שְׂמַחָה 12 בַּ 11 אָבֵל 10 לָקַח 9 Hi. with acc. יֵכף 8 Hi. יֵרע
 22 in t. t. come מָחָר 21 אֲבוֹתָם 19 שְׂאֵל 20 בְּנֵיכֶם 18 כִּי 17 with acc. תִּפֹּשׂ 16 יֵאמֹר
 31 Hi. 30 אֲשֶׁר 29 יִבְשֶׁה 28 בַּ 27 יֵרֶד 26 to come over עָבַר 25 Hi. pret. 24 יֵ 23 אֲבֹנִים
 37 inf. (connect 36 and 37) 36 לְמַעַן 35 inf. = your passing over עָרַד 33 מְפַגֵּיכֶם 32 כִּי
 44 יוֹם מָחָר 43 בַּ 42 Hi. Juss. הֵלֵל 41 עָבַר 40 Hi. inf. with ל 39 Juss. יִגַּע 38 עַמִּי 38
 *Yav Conv. 48 to do good יֵטב Hi. 47 יוֹם 46 fut. יֵלֵךְ 45 fut.

§ 52. VERBS ע"ע.

The verbs belonging to this class are contracted, the second radical having been repeated in the root, as סבב, now ע"ע, hence termed ע"ע.

Irregularities:

1. The repeated letter is generally written but once, with a Dag., which is, however, omitted at the end of the word: as סב, for סבב, but סבו (§12, 4. Note).

2. The resulting monosyllabic word from this contraction is vocalized similarly to the regular verbs, but differs in

same reason (§ 14, Short. c.): as יִחַנְנֵנוּ may He be gracious to us; יִתְחַנְּנֵנוּ ye shall solemnize it; or Kubbutz is chosen instead: as יִמְשְׁנֵי, Hiph. יִסְבְּנֵי, Tsere into Chirek (the strong sharpening) (§ 14, Short. b.)

9. The accent is not here thrown forward upon the affirmatives הִתְּ, וּ, יִ, as with regular verbs: as סָבְהָ, סָבְוּ, סָבוּתֵי.

NOTE II. In Kal are found examples of middle O (according to יכול § 29, 1.): as רָבוּ they shoot arrows. Gen. 49, 23. רָמוּ they are lifted up. Job 24, 24. The fut. A. of these verbs has Tsere under the preformatives: as יִמַר it is bitter, Is. 24, 9. יִאֲקַל and I am despised, Gen. 16, 5. יִחַם it is hot, De. 19, 6.

NOTE III. Ni. in the final syllable has Tsere occasionally: as נָמַס, הָמַס, נָקַל, נָסְבָה, נָסְבָה; sometimes Cholem נָרוּץ he is broken, Eze 29, 7. נָבְזוּ they are spoiled, Am. 3, 11.

NOTE IV. Hi. sometimes takes Patach in the final syllable, especially with gutturals: הִמַר he has embittered, Job 27, 2. הִתַּו he cuts off, Is. 18, 5. הִקַל, הִדַק.

NOTE V. In many of these verbs the vowel of the preformatives in Kal, Ni., Hi. and Ho. is short and Dag. forte follows. This Dagesh compensates for the one omitted in the second radical, as it occurs generally with this class of verbs in Chaldee: fut. Kal יִסַב and יִסַב; יִדַם (fr. דָּמַם), יִשַם shall be astonished, 1. Ki. 9, 8. יִקַד to bow the head; Hi. יִסַב Jud. 18, 23. יִמַר Ex. 23, 21.

EXERCISE 86.

מָה¹ רָבוּ² מַעֲשֵׂיךָ³ יְהוָה: גּוֹל⁴ עַל־יְהוָה דַּרְכְּךָ: הִקְשִׁיבָה
 אֶל־רִנָּתִי⁵ בִּידְלוֹתַי⁶ מֵאֵד: אֲזוּ⁷ יִדְבַר⁸ יְהוֹשֻׁעַ⁹ לַיהוָה בַּיּוֹם
 תַּת יְהוָה אֶת־הָאָמַר¹⁰ לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר שְׁמֵשׁ¹¹ בְּגִבְעוֹן¹²
 דָּוִם¹³ וַיִּרַח¹⁴ בְּעַמְקֵי¹⁵ אֵילֹן¹⁶ וַיִּדַם הַשֶּׁמֶשׁ וַיִּרַח עֶמְדַת־יָקָם
 גּוֹי אִיבִיו: וַיִּרְעַם¹⁷ יְהוָה בְּקוֹל¹⁸ גְּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים¹⁹

וַיְהִי־מִן־הַיּוֹם־הַהוּא־וַיִּנְגְּפוּ־לִפְנֵי־יִשְׂרָאֵל׃ וַחֲגָתָם־22 אֹתוֹ־חֹג־23 לַיהוָה׃
 שִׁבְעַת־24 יָמִים בְּשָׁנָה־25 בַּחֹדֶשׁ הַשְּׁבִיעִי־26 תַּחֲנוּ אֹתוֹ׃ כֹּה־27 אָמַר
 יְהוָה אֲסַתְּפֻרוּ־28 אֶת־כְּרִיתִי־29 הַיּוֹם וְאֵת כְּרִיתִי תִלְיָה גַם כְּרִיתִי
 תִּפְרַר אֶת־דָּוָד עַבְדִּי׃ אֲשֶׁר־30 לֹא־יִסְפָּר צָבָא־31 הַשָּׁמַיִם וְלֹא
 יִמְדַר־32 חוֹל הַיָּם בֶּן אַרְבֶּה־33 אֶת־זֶרַע דָּוָד עַבְדִּי׃ הִדְלִית־34 תְּסוּב־35
 עַל־צִירָה־36 וְעָצַל עַל־מִטָּתוֹ־37׃ יְהוָה שִׁפְטֵנוּ יְהוָה מַחְקֵנוּ־38
 הוּא יוֹשִׁיעֵנוּ־39׃ חִדְלוּ הָרַע־40׃ כִּי הִנֵּה בָעִיר אֲשֶׁר־נִקְרָא
 שְׁמִי־41 עָלֶיהָ־42 אֲנֹכִי מַחֵל־43 לְהָרַע׃ לָמָּה תִקְרָאנָא לִי נַעֲמִי־44
 וְשִׂדִי־45 הִמַּר־46 וְהָרַע לִי מְאֹד׃ הִמָּה חַתִּים־47 נְסוּגִים־48 אַחֲרוֹר
 וְגוֹבְרֵיהֶם יִבְתּוּ־49׃ בְּתוֹכִי יִשְׁתּוּמִם־50 לְבִי׃

adverb¹ (§ 24, 3.) to be many² works³ to roll, to commit⁴ my outcry, cry for help⁵ to be languid, weakened⁶ then⁷ (§ 101, II, b.)⁸ Joshua⁹ Amorite¹⁰ sun¹¹ Gibeon¹² to stay, stand still¹³ moon¹⁴ valley¹⁵ Ajalon¹⁶ cause thunder¹⁷ thunder¹⁸ (prop. voice, sound) Philistines¹⁹ to confound²⁰ to defeat²¹ to celebrate²² festival²³ seven²⁴ year²⁵ seventh²⁶ so, thus²⁷ to break, make void²⁸ my covenant with²⁹ as³⁰ the host of³¹ to measure³² I will increase³³ door³⁴ to turn³⁵ hinge³⁶ his bed³⁷ to inscribe laws, to rule³⁸ to save³⁹ to do evil⁴⁰ my name⁴¹ (§ 96, 2.)⁴² to open, begin⁴³ n. p. f. (my sweetness)⁴⁴ the Almighty⁴⁵ to embitter⁴⁶ (sc. life,) to be terrified, dismayed⁴⁷ to recede⁴⁸ to beat down⁴⁹ to be astonished, confounded⁵⁰.

EXERCISE 87.

Three¹ times² thou shalt keep a feast³ to me in the year. And he rolled⁴ the stone⁵ from⁶ the mouth of⁷ the well⁸. The Lord of Hosts⁹ will defend¹⁰ Jerusalem¹¹. The soul of¹² the wicked desireth¹³ evil, his neighbor is not favored¹⁴ in his eyes¹⁵. This day will I begin¹⁶ to magnify thee¹⁷ in the sight of¹⁸ all Israel. And I will defend¹⁹ this city, to save²⁰ it. And the Lord discomfited²¹ Sisera²². Hills²³ melted²⁴ like²⁵ wax²⁶. He that trusteth²⁷ in²⁸ the Lord, mercy²⁹ shall compass³⁰ him about³⁰. Beseech³¹, I pray you, God, that³² He will be gracious³³ unto us. Hazael³⁴, king of Syria³⁵, oppressed³⁶ Israel. And the Lord was gracious³⁷ to them and had compassion³⁸ on them. (He) whom thou blesseth³⁹ (is) blessed⁴⁰, and (he)

whom thou curseth⁴¹ is cursed⁴². Why⁴³ art thou cast down⁴⁴, O my soul⁴⁵? hope⁴⁶ thou in⁴⁷ God!

שֶׁלֶשׁ 1 רְגָלִים 2 הִגַּג 3 to keep a feast גָּלַל 4 Hi. fut. with Vav Conv. אָבֵן 5 מַעַל 6
 פִּי 7 בָּאֵר 8 יְהוָה צְבָאוֹת 9 גָּנַן 10 Hi. fut. יְרֻשָׁלַיִם 11 נִפְשׁוּ 12 אֹתָהּ 13 חָנַן 14 Ho. fut.
 עֵינָיו 15 חָלַל 16 Hi. גָּרַל 17 Pi. inf. עֵינַי 18 גָּנַן 19 pret. with Vav Conv. יִשַׁע 20 Hi.
 הַמָּס 21 fut. with Conv. ו. סִכְרָא 22 הָרִים 23 מָסַס 24 Ni. כַּ 25 הוֹנֵג 26 בָּטַח 27 part.
 בְּ 28 חָקֵר 29 כָּבַב 30 Pi. fut. חָלַו 31 ו 32 חָנַן 33 תּוֹאֵל 34 אָרַם 35 לַחֵץ 36
 אָרַר 41 fut. 42 Ho. fut. 43 מָוָה 44 Hith. fut. שָׁחַח 45 (f.) נִפְשִׁי 46 Hi. יָחַל 47 ל

§ 53. VERBS עֵי AND עֵי.

To the **עֵי** the verbs **עֵי** are nearly related. To this class belong those verbs of which the second radical is **ו**, which are best compared with the preceding **עֵע**, whereby the points of similarity or difference can be rendered most conspicuous.

In common with **עֵע**:

1. The stem is monosyllabic.
2. The preformatives have long vowels: in fut. Kal and in the pret. Ni. Kamets (Tsere in rare cases).
3. The forms Poel, Poal, Hithpoel.
4. The insertion of the helping (union) vowel Cholem before the consonantal affirmatives, but only in Ni. and Hi., not in Kal and Ho.
5. These peculiarities originate from the principle, that the weak letter **ו** cannot retain its consonantal power between two vowels; (not even between a following vowel and a preceding vocal Sh'va,) the **ו** either drops or quiesces, and as with **עֵע** its vowel recedes to the first radical: pret. **קַם**, instead of **קָוַם**; inf. **קוּם**, for **קָוַם**; fut. **יָקוּם**, for **יָקוּם** (§ 12, 6. B. 3); Hi. **הָקִים**, for **הָקִים** (§ ibid. § 12, 7, a.); Ho. **הוֹקִים**, for **הוֹקִים** (§ 12, 6, B., 3.) (Kamets-Chat. now in an open syllable becomes **ו** (§ 14, Length. 1.).
6. These verbs differ from **עֵע** in the following points:

- a. The vowel in ע"ו is longer: ו in Kal, וֹ in Hi., a vowel-letter quiescing in it.
- b. The Ni. has a final Cholem נָקוּם, for נִקְוּם; fut. יִקוּם, for יִקוּם (the ו becoming וֹ, § 12, 7. b. 2.), after removing the mutable Patach in pret., and Tseré and the pretonic Kamets in fut.
7. Intransitive verbs occur with middle E. and O: מַת, מִתָּה, מֵת (for מִתָּה § 12, 6. B.). Part. מֵת; Inf. מוֹת; Fut. יִמוֹת; בּוֹשֵׁת, בּוֹשָׁה, בּוֹשֵׁת; Fut. יִבוֹשׁ.

NOTE. In some verbs. the ו of the inf., imper. and fut. is always quiescent in Cholem: as אֹר to be light, בּוֹא to come, בּוֹשׁ to be ashamed, וַיָּבֹא and he came.

8. The apocopated Fut. is יִקֹּם, with Vav Conv. וַיִּקֹּם, with gutturals וַיִּסֵּר.

9. The usual form of 2. and 3. pers. pl. fem. is given in the paradigm: תִּקְוִינָה; a form like תִּשְׁבְּנָה is sometimes met with.

10. Several verbs ע"ו in common with ע"ע (§ 52 Note 5.) double the first radical: as הִסִּית, for הִסִּית. Some thus modify the signification: as הִנִּיחַ to cause to rest, הִנִּיחַ to permit, suffer; הִלִּין to pass the night, הִלִּין to complain, murmur.

11. Verbs ע"י. Verbs having for their second radical a quiescent י have a twofold inflection in Kal; they are partially inflected like the Kal of ע"ו, partially like its Hiphil, after having removed the characteristic syllable of Hiphil (הִ and הֵ). Several verbs occur only in this form, others possess both forms of ע"ו and ע"י: as לִין and לִין.

NOTE. The fut. of Hiphil can be distinguished from that of Kal, by the signification only: as יִבִּין he understands (Kal), תִּבְיִנִם he gives them understanding, Job 32, 8 (Hiphil).

NOTE II. Not seldom Kal and Hi. agree in sense in these verbs (ע"ו and ע"י): גּוֹל to rejoice, Kal and Hi. רוּב to quarrel, Kal and Hi. שׂוּם to set, put, Kal and Hi. etc.

EXERCISE 88.

בַּז¹ לָרְעוּ חֶסֶר² לֵב: מִפְּנֵי³ שִׁיבָה⁴ תְּקוּם⁵ וְהִרְרַת⁶ פְּנֵי⁷
 זָקֵן: מִי שָׁם⁸ פֶּה⁹ לָאָדָם אוֹ מִי־יָשׁוּם אֶלֶם אוֹ חֲרַשׁ¹¹ אוֹ
 פֶּקֶח¹² אוֹ עוֹר¹³ הֲלֹא אֲנֹכִי יְהוָה: מִשִּׁיב¹⁴ רְעוּ תַחַת טוֹבָה
 לֹא תִמוּשׁ¹⁵ רְעוּ מִבֵּיתוֹ¹⁶: דָּבָר¹⁷ שְׁקָרִים¹⁸ לֹא־יִכּוֹן¹⁹ לִנְגַד²⁰
 עֵינָי: יְהוָה בְּשָׁמַיִם הִכִּין²¹ כְּסֹאוֹ²²: יְהוָה בַּחֲכֵמָה יָסַד²³ אֲרֶץ
 כּוֹנֵן שָׁמַיִם בַּתְּבוּנָה: בִּנְפִל²⁵ אוֹיְבֶךָ אֶל־תִּשְׁמַח וּבְכִשְׁלוֹ אֶל־
 יָגַל²⁶ לְבָבְךָ: מַעְנֶה²⁷־רַךְ²⁸ יָשִׁיב²⁹ חֲמָה³⁰: דָּוָם³¹ לִיהוָה
 וְהִתְחוּלַל³² לוֹ: צַדִּיק לְעוֹלָם בַּל יִמוּט³³: צַדִּיקָה תְרוּמִים³⁴ גּוֹי:
 בְּכַרְמִים³⁵ לֹא־יִרְנֶן³⁶ לֹא יִרְעֶע³⁷: הָסֵר³⁸ בְּעַם³⁹ מַלְבָּךְ: וַיִּפְגַּע
 יַעֲקֹב בַּמָּקוֹם וַיֵּלֶן שָׁם בִּי־כֹא⁴⁰ הַשָּׁמַיִשׁ וַיִּקַּח מֵאֲבֵנָי⁴¹ הַמָּקוֹם
 וַיִּשֶׁם⁴² מֵרֹאשֵׁיתוֹ⁴³ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: בְּאַחַד⁴⁴ לַחֲדָשׁ
 הַיּוֹם⁴⁵ הַמִּשְׁפָּן: יֵשׁ מִתְעַשֵּׂר⁴⁶ וְאִין כָּל מִתְרוֹשֵׁשׁ⁴⁷ וְהוֹן רַב:
 בִּינָה⁴⁸ חֲגִיגִי⁴⁹: דֶּרֶךְ שְׁקָר הָסֵר מִמֶּנִּי: יְהוָה מְקִים מַעֲפָר דָּל:
 שִׁימוּ לְבַבְכֶם עַל דְּרִיבְכֶם: בָּךְ יְהוָה בְּטַחוּ צַדִּיקִים וְלֹא־בוֹשׁוּ⁵⁰:
 תְּאוֹת⁵¹ עֲצַל הַמִּיתְנֶנִּי⁵²: סוּם⁵³ מוֹכֵן⁵⁴ לְיוֹם מַלְחָמָה⁵⁵ וְלִיהוָה
 הַתְּשׁוּעָה⁵⁶: עַל־כָּל־מַעֲשֵׂה⁵⁷ יְבִיאֶךָ⁵⁸ הָאֱלֹהִים בְּמִשְׁפָּט:

to despise¹ (§ 107, 4.) void of² (§ 84, 7.) before³ gray hair⁴ to rise up⁵ to honor⁶ the face of⁷ to make⁸ mouth⁹ or¹⁰ deaf¹¹ open-eyed¹² blind¹³ to return¹⁴ (§ 107, 4.) to depart¹⁵ his house¹⁶ to tell¹⁷ lies¹⁸ to be firm, established¹⁹ before²⁰ to establish²¹ his throne²² to found, to lay the foundation (of a building)²³ to set up, fix²⁴ ב bef. inf. const.²⁵ (§ 106, 2.) to exult, rejoice²⁶ answer²⁷ soft²⁸ to turn away²⁹ wrath³⁰ to rest³¹ to wait³² to totter, to shake³³ to raise³⁴ vineyards³⁵ to shout, sing³⁶ to shout with joy³⁷ to remove, put away³⁸ anger, grief³⁹ to set⁴⁰ (prop. to come) stones of⁴¹ to put, set, lay⁴² מֵרֹאשֵׁית (from ראש) place of the head, hence: at his head⁴³ first⁴⁴ to raise⁴⁵ pretend to be rich⁴⁶ § 26, 6. pretend to be poor⁴⁷ to mark, attend⁴⁸ meditation, prayer⁴⁹ to be ashamed, disappointed⁵⁰ desire, lust of⁵¹ to kill⁵² horse⁵³ to be prepared, ready⁵⁴ war⁵⁵ help, victory⁵⁶ deed, act⁵⁷ to bring, lead⁵⁸.

EXERCISE 89.

And the Lord spake¹ to Moses, saying: Send² men, that³ they may search⁴ the land of Canaan. And the men

went up⁵ and came⁶ into the land and searched it. And they returned⁷ from searching of the land after⁸ forty⁹ days¹⁰. And they came to Moses and brought back¹¹ word¹³ to him¹² and said: we came to the land whither¹⁴ thou sentest us and surely¹⁵ it is very¹⁶ good. Nevertheless¹⁷ the people be strong¹⁸ that dwell¹⁹ in the land. And they murmured²⁰ against²¹ Moses and said: Would God that²² we had died²³ in the land of Egypt. And wherefore hath the Lord brought²⁴ us to this land, to fall²⁵ by²⁶ the sword. And they said one to another²⁷, Let us make²⁸ a captain²⁹, and let us return into Egypt. And David besought³⁰ God for³¹ the child³², and he fasted³³ and went in (pret.) and stayed all night³⁴ and lay³⁵ upon the earth³⁶. And the elders³⁷ of his house arose³⁸ (and went) to him³⁹, to raise⁴⁰ him up from the earth: but he would not⁴¹. And it came to pass⁴² on the seventh⁴³ day that⁴⁴ the child died. And David saw⁴⁵ that his servants⁴⁶ whispered⁴⁷ and he perceived⁴⁸ that the child⁴⁹ was dead. Then⁵⁰ he arose from the earth and washed⁵¹ and anointed⁵² (himself⁵²) and came into the house of God; then⁵⁰ he returned into his (own) house and (when) he asked, they put⁵³ bread before him and he did eat.

דבר 1 Pi. with Vav Conv. 2 (§ 84, 2) וַיָּבֵינָהּ 3 וַיָּבֵינָהּ 4 (§ 101, 3. a.) וַיָּבֵינָהּ 5 בּוֹא 6 שׁוּב 7 מִקִּץ 8 אֲרַבְעִים 9 שׁוּב 10 sing. (§ 92, 3) 11 חִי. דָּבַר 12 אֲתָן 13 דָּבַר 14 אִישׁ 15 וְגַם 16 מִטּוֹבָה 17 אִפְסָם כִּי 18 עָזַן 19 partic. with the article (§ 96, 8) 20 Ni. רִיב 21 אֵל 22 לֵאמֹר 23 בּוֹא 24 part. חִי, בּוֹא 25 נָפַל 26 ב 27 אִישׁ אֶל- 28 אָחִיו 29 נָתַן 30 parag. fut. רָאשׁ 31 בָּקַשׁ 32 Pi. with Vav Conv. בָּעַר 33 נָעַר 34 צִיָּה 35 לָיַן 36 pret. שָׁכַב 37 pret. to stay all night וְזָקְנָי 38 with Vav Conv. קִים 39 עָבְדָיו 40 קִים 41 חִי, אָבָה 42 וַיְהִי 43 שָׁבִיעִי 44 Vav Conv. וַיָּרָא 45 עָבְדָיו 46 חִי, קִים 47 חִי, בִּנְיָ 48 חִי, לָחַשׁ 49 Pause! יָלַד 50 Vav Conv. רָחֵץ 51 חִי, סָבַךְ 52 חִי, שָׁם 53 חִי.

§ 54. VERBS ל"ה.

1. The third radical of these verbs was originally ך, of some few ך.
2. All forms ending with the third radical, change ך into

ה: as גָּלָה, for גָּלִי (§ 12, 7. a.), excepting the pass. part. Kal, which is regular גָּלוֹי.

3. To all those forms ending with a consonantal affirmative, (תָּ, תֵּ, תִּי, נוּ, נָה) the original ' returns. This ' quiesces in the pret. Kal in Chirek: as גָּלִיתָ, in the pret. of the other active conjugations, promiscuously in Tsere and Chirek: as גָּלִיתָ and גָּלִיתָ, in the pret. of the Passives, only in Tsere: as גָּלִיתָ; in the imperative and future in Seghol: as תִּגְלִינָה, תִּגְלִינָה.

4. In the 3. pers. fem. sing. pret., ה is commuted into ת, in order to avoid the repetition of ה: as גָּלַתָּה, for גָּלַהּהּ.

5. Before the vocal affirmatives (וּ, יִ) the ה drops: as גָּלוּ, תִּגְלוּ, for גָּלוּהוּ, prop. גָּלוּי, תִּגְלוּהִי, (§ 12, 6. B. 3.).

6. The ה quiesces

in all the pret. forms in Kamets: as גָּלָה, נִגְלָה, גָּלָה etc.;

in all the imperat. f. in Tsere: as גָּלִי, הִגְלִי, גָּלִי etc.;

in all the fut. and part. f. in Seghol: as אִגְלֶה, אִגְלֶה, אִגְלֶה etc.

7. The inf. const. ends in all the conjugations with וּת: as גָּלוּת, הִגְלוּת, גָּלוּת etc.

8. The apocopated future is formed by throwing off the ה with the preceding Seghol, whence in Kal and Hiphil forms would arise, having three consonants and but one vowel: as יִגַּל, from יִגְלָה, יִגַּל, from יִגְלֶה, which to avoid a helping Seghol is used: as יִגַּל Kal, יִגַּל Hi. (formed like the Segholates § 66.). With a guttural the helping vowel is Patach: as יִשַׁע let him look, (§ 14; Rising IV.) with Pe Guttural, וַיַּעַשׂ and he made, (§ 66, 10.).

NOTE I. Sometimes the first syllable is not affected by the guttural: as וַיִּחַר and it was kindled, וַיִּחַר and he rejoiced, וַיִּחַן and he encamped.

NOTE II. The preformatives of the apocopated Future, forming an open syllable sometimes has Tsere: as וַנִּבְּרַן and we turned; וַתִּהְיֶה and she wandered.

NOTE III. The helping vowel can be omitted in case the first radical is softer in sound than the second, (a liquid before a mute): as וַיִּשָׁב and he took captive, וַיִּשְׁק and he gave to drink.

9. In the verb רָאָה to see, the apocop. fut. has two forms: יֵרָא and with Vav Conv. וַיֵּרָא.

10. הָיָה to be. pret. 2. pers. pl. הָיִיתֶם, with וְהָיִיתֶם; inf. const. הָיִיתָ, with prefixes בְּהִיּוֹת, לְהִיּוֹת; imp. הִיָּה; fut. הִיָּה, fut apocop. יִהְיֶה, in pause יִהְיֶה, with Vav Conv. וַיִּהְיֶה.

11. חָיָה to live. 2. pers. pl. pret. Kal חַיִּיתֶם, inf. חַיִּיתָ, imp. חַיָּה, with וְחַיָּה; fut. יִחַי, fut. apoc. יִחִי, in pause יִחִי, Hiphil pret. הִחַיָּה, inf. הִחַיִּיתָ.

12. שָׁחָה (original יִשְׁחוּ) to bow down. Hithp. הִשְׁתַּחֲוּהוּ, fut. יִשְׁתַּחֲוּהוּ, fut. apoc. יִשְׁתַּחוּ (for יִשְׁתַּחוּ) (§ 14. Rising IV.)

13. The annexing of suffixes, occasions various changes: the termination הַ with the preceding vowel drops before the suffix: as עָנַנִי (from עָנָה) he answered me, צִוָּךְ (from צִוָּה) he has commanded thee. Piel אֶכְלֶךָ, (from כָּלָה), for אֶכְלֶךָ, Hiph. הִעֲלֶךָ. In the third person fem. sing. pret., the suffix is attached invariably to the form נָגַלְתָּ: as עֲשֵׂתָנִי, he has made me, Piel כִּפְּתָנִי, (shame) has covered me, § 44, 16, וּכְלַתָּהּ it shall consume it, for כְּלַתָּהּ.

EXERCISE 90.

בְּחֻכְמָה יִבְנֶה¹ בַּיִת: אָמַת קָנָה² וְאֶל-תַּמְכָּר: הִסְכֵּל יִרְבֶּה³
דְּבָרִים: רָאָה בְּעֵבִים⁵ לֹא יִקְצֹר: הִחְכְּמָה לֹא תִסְלַח⁶ בְּכַתֶּם⁷
אוֹפִיר: אֶכְלֵךְ בְּשִׂמְחָה לְחֻמְךָ וְשִׂתָּה⁹ בְּלִב־טוֹב יִיגֶד: גַּעַר
הַיִּתִּי גַם-זִקְנָתִי וְלֹא רָאִיתִי צָדִיק נִעְזָב: מִי גָבַר יַחִיה וְלֹא
יִרְאֶה מוֹת¹⁰ יִמְלֹט נַפְשׁוֹ מִיַּד שְׂאוּל: סוּד¹¹ אַחֲרָי¹² אֶל-
תַּגְּל¹³: נַפְשׁוֹ חִכְתָּה¹⁴ לִיהוָה: אִטִּם¹⁵ אֲזַנּוּ¹⁶ מִזְעַקָת¹⁷ דָּל
גַּם-הוּא יִקְרָא וְלֹא יַעֲנֶה¹⁸: הִיָּה עֵינָיִם לְעוֹר וְרִגְלָיִם לְפִסְחָי¹⁹:
אֶל-תַּעַן כִּסִּיל כְּאוֹלָתוֹ פְּתַח-שׁוּבָה²⁰ לֹו גַם-אֶתָּה: עַת לְפָרֵץ²¹
וְעַת לְבַגְנוֹת עַת לְבָבוֹת²² וְעַת לִשְׁחָק²³ עַת לְחַשׁוֹת²⁴ וְעַת

לְדַבֵּר: לֹא תַעֲשׂוּ²⁵ עוֹל בְּמִשְׁפָּט: דְּרִשׁוּנִי וְחַיּוּ נַאֲם²⁶ יְהוָה:
 רוּחַ אֵל עֲשֵׂתֵנִי וְנִשְׁמַת²⁷ שְׂדֵי תַחֲנִי: אִסְרָעֵב שְׁנֵאֶךָ²⁸ הַאֲכִילְהוּ
 לֶחֶם וְאִם-צָמֵא²⁹ הִשְׁקֵהוּ³⁰ מַיִם: יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה:
 לִישׁוּעָתְךָ³¹ קוּיֵתִי³² יְהוָה: הַחֹזֵק³³ בְּמוֹסֵר³⁴ אֶל-תִּרְךָ³⁵: אֶל-
 תִּתְרַע³⁶ אֶת-בַּעַל³⁷ אָף³⁸: בְּכָל-סוּד אֲשֶׁר תִּגְלַח לְרַעַךְ זָכוֹר
 אֶל תִּשְׁבַּח אֱוִילִי³⁹ יִתְפַּךְ בְּיוֹם מַחַר לַהֲיֹת צָרָךָ⁴⁰: יֵשׁ אוֹהֲבִים
 בְּצֶל⁴¹ הַמַּעְלוֹת⁴¹ בְּפִנּוֹת⁴² הַשָּׁמַיִשׁ עֲמְדוּ⁴³ מִיִּשְׁעֵךָ⁴⁴: דַּעַת
 חֲסֵרָת⁴⁵ מֵה קִנִּיתָ⁴⁶ קִנִּיתָ דַּעַת מֵה חֲסֵרָת:

to build¹ to buy² to make or do much, increase³ words⁴ clouds⁵ to be weighed⁶ for the gold of⁷ Ophir⁸ to drink⁹ death¹⁰ secret of¹¹ another person¹² to disclose, reveal¹³ to wait¹⁴ to stop¹⁵ his ear¹⁶ the cry of¹⁷ to answer¹⁸ lame¹⁹ to be equal²⁰ to break down²¹ to weep²² to laugh²³ to keep silence²⁴ to do²⁵ a declaration of²⁶ breath of, mind of²⁷ enemy²⁸ thirsty²⁹ to give to drink³⁰ help³¹ wait for, hope in³² to hold fast, adhere to³³ instruction, correction³⁴ to let go³⁵ to associate³⁶ possessor, owner, lord³⁷ anger אָף a possessor of anger = an angry man³⁸ § 89, 4. perhaps³⁹ enemy⁴⁰ sun-dial (literally: the shadow of the degrees)⁴¹ to turn⁴² to stop from, to desist⁴³ help, assistance⁴⁴ to want, to be without⁴⁵ to possess⁴⁶.

EXERCISE 91.

If ye walk² in my statutes¹, and keep⁴ my commandments³ and do⁵ them, then⁶ I will turn⁷ graciously⁷ unto you, and make you fruitful⁸ and multiply⁹ you, and establish¹⁰ my covenant with¹¹ you. Ye shall not afflict¹² a fatherless child. If thou afflict¹³ him and he cry¹⁴ at all¹⁵ unto me, I will surely¹⁶ hear his cry¹⁷. And the Lord spake to Joshua, saying: As¹⁸ I was with¹⁹ Moses, (so) I will be with thee: I will not fail²⁰ thee, nor²¹ forsake thee. Only²² be thou strong²³ and very courageous²⁴, that²⁵ thou mayest observe²⁶ to do according to all the law, which Moses, my servant²⁷, commanded²⁸ thee: turn²⁹ not from it to³⁰ the right hand³¹ or³² to the left³³. This³⁴ book³⁵ of the law shall not depart³⁶ out of thy mouth³⁷, but³⁸ thou shalt meditate³⁹ therein day and night⁴⁰, that⁴¹ thou mayest observe⁴² to do according to all that is written therein. If thou return to⁴³ the Almighty⁴⁴, thou

shalt be built up⁴⁵. From the confined space⁴⁶ I called⁴⁷ upon the Lord⁴⁸, the Lord answered⁴⁹ me in the large space⁵⁰. The Lord is on my side⁵¹: what can (§ 101, III. 1.) do⁵² unto me man? (It is) better⁵³ to trust⁵⁴ in⁵⁵ the Lord, than⁵⁶ to put confidence⁵⁷ in man. Thou hast thrust⁵⁸ sore⁵⁹ at me that⁶⁰ I might fall; *but⁶¹ the Lord helped me. Be²⁶ not wise⁶³ in thine (own) eyes. And he despised⁶⁴ the birthright⁶⁵. My well-beloved⁶⁸ hath⁶⁷ a vineyard⁶⁶. And he fenced⁶⁹ it and cleared it of stones⁷⁰ and built⁷¹ a tower⁷² in the midst of it, and he looked⁷³ that⁷⁴ it should bring forth⁷⁵ grapes⁷⁶, and it brought forth wild grapes⁷⁷.

Hi. פָּרָה 7 פָּנָה 6 Conv. ו 5 pret. עָשָׂה 4 fut. 3 מִצּוֹתַי 2 Kal. fut. הִלַּךְ 1 חֲקוֹתַי
 12 Pi. עָנָה 11 אֵת 10 Hi. with Vav Conv. קָנַם 9 Hi. with Vav Conv. רָכַה 8 with Vav Conv.
 18 כָּאֲשֶׁר 17 צִעֲקוּן 16 inf. abs. (§ 105, 1) 15 infin. abs. (§ 105, 1) 14 fut. צָעַק 13 fut.
 25 infin. with ל 24 (fut. A.) אָמַץ 23 (fut. A.) הֹזַק 22 רָק 21 וְלֹא 20 Hi. רָפָה 19 עָם
 33 שָׁמַל 32 ו 31 יָמִין 30 acc. (§ 85, 4) 29 סָר 28 Pi. צָוָה 27 עָבְדִי 26 שָׁמַר
 41 לְמַעַן 40 וְלִילָה 39 הִגָּה 38 Conv. ו 37 כִּפִּיר 36 כּוֹשֵׁשׁ 35 כִּפֵּר 34 (§ 83, 9)
 50 מְרַחֵב 49 עָנָה 48 יָהּ 47 with acc. קָרָא 46 מִצָּר 45 בָּנָה 44 שָׁרִי 43 עָרַב 42 fut.
 58 דָּחָה 57 בָּטַח 56 (§ 91, 1) מ 55 ב 54 חָסָה 53 טוֹב 52 עָשָׂה 51 on my side = to me
 65 בְּכוֹרָה 64 with Vav Conv. בָּוָה 63 חָבַם 62 הִדָּה 61 ו 60 with inf. ל 59 inf. abs. (§ 105 1)
 73 Pi. קָוָה 72 מִגְדֵּל 71 פָּנָה 70 Pi. סָקַל 69 Pi. עוֹק 68 יְרִידִי 67 hath = was to 66 בָּרַם
 77 בְּאֲשֵׁים 76 עֲנַבִּים 75 עָשָׂה 74 with inf. ל

§ 55. VERBS DOUBLY ANOMALOUS.

Doubly anomalous verbs have two radicals, both subject to the anomalies of the different irregular verbs: as נָשָׂא to bear, carry, belong to פָּנַ and לָא and אָבָה to be willing, to פָּא and לָהּ.

Verbs of the most frequent occurrence of this kind are:

- a. לָהּ and פָּא and אָבָה to bake, fut. Kal יֵאָבֵה.
- b. לָהּ and פָּנַ and נָכָה to smite, pret. Hi. הִכָּה, part. מִכָּה, fut. יִכָּה, with Vav Conv. וַיִּכֶּה, imp. הִכֵּה, apocop. הִךְ, inf. הִכּוֹת, particip. Ho. מִכָּה; נָטָה to bow, incline,

- fut. Kal יָטָה, with Vav Conv. וַיֵּט, fut. Hi. יִטָּה, with Vav Conv. וַיֵּט.
- c. שָׂאת and שָׂאת, fut. Kal יִשָּׂא, inf. שָׂאת and שָׂאת, imper. שָׂא and שָׂא.
- d. לָא and פָּי, fut. Kal יֵצֵא, imp. צֵא, inf. צֵא, Hi. pret. הוֹצִיא, fut. יוֹצִיא.
- e. לָהּ and פָּי, יָדָה to throw, Hi. to confess, to give thanks. Piel fut. וַיִּדּוּ and they cast, (for וַיִּדּוּ) (§ 12, Reject. B. 3.), Hi. fut. יוֹדָה, with suff. אוֹדָה, pret. הוֹדָה, part. מוֹדָה.
- f. עָו and לָא, בּוֹא to come, Kal pret. בָּאתִי, fut. אָבּוֹא, Hi. to cause to come, lead, bring, pret. הִבִּיא, fut. יִבִּיא.

EXERCISE 92.

וְהָיָה בְּאַחֲרֵיתָם¹ הַיָּמִים וְאָמְרוּ עַמִּים רַבִּים לְכוּ וְנַעֲלֶה² אֶל־
 דָּהָר³-יְהוָה אֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ⁴ מִדְּרָבְנוּ⁵ וְנִלְכְּדָה
 בְּאַרְחֻתֵינוּ⁶ כִּי מִצִּיּוֹן תֵּצֵא⁷ תּוֹרָה וְדָבָר⁸-יְהוָה מִירוּשָׁלַיִם: יוֹדֹק⁹
 עַמִּים אֱלֹהִים יוֹדֹק עַמִּים כָּל־ם: טוֹב וַיִּשָּׂר יְהוָה עַל־כֵּן יוֹרָה
 חֲטָאִים בְּדָרֶךְ: בְּאֱלֹהִים בְּטַחְתִּי לֹא אִירָא¹⁰ מִה־יַּעֲשֶׂה אָדָם
 לִי: טוֹב לִגְבֹר כִּי־יִשָּׂא¹¹ עַל¹² בְּנֵעוּרָיו¹³: גַּר לֹא תוֹנֶה¹⁴ וְלֹא
 תִלְחָצְנוּ¹⁵: שֹׁחַד מִחֶק¹⁶ רָשָׁע¹⁷ יִקַּח לְהַטּוֹת¹⁸ אַרְחוּזֹת¹⁹
 מִשֹּׁפֵט: הֵט²⁰ אֲזִנָּה וְשָׁמַע דְּבָרֵי²¹ חֲכָמִים²² וְלִבָּהּ תִּשְׁתִּי²³
 לְדַעְתָּם: אֶל־תִּמְנַע²⁴ מִנַּעַר מוֹסֵר כִּי־תִכְנֹנִי²⁵ בִּשְׁבֹט לֹא יָמוּת²⁶:
 מִכֶּסֶה²⁷ פִּשְׁעָיו לֹא יִצְלִיחַ²⁸ וּמוֹדָה²⁹ וְעוֹב יִרְחֹם³⁰: אֶל־תִּט³¹
 יָמִין³² וּשְׂמָאל³³ הָסֵר רִגְלֶךָ מֵרַע: שִׁבְתֶּךָ³⁴ וְצִאתֶךָ³⁵ וּבוֹאֶךָ³⁶
 יִדַע יְהוָה: שְׂאֵל³⁷-נָא בְּהַמּוֹת³⁸ וְתִרְךָ וְעוֹף הַשָּׁמַיִם וַיִּגְד־³⁹
 לָךְ: אוֹ שִׁים⁴⁰ לְאַרְצֵךְ וְתִרְךָ וּסְפְרוּ⁴¹ לָךְ דְּגִי⁴² הַיָּם: מִי לֹא־
 יִדַע בְּכָל־אֱלֹהֵי כִי יִד־יְהוָה עֲשֵׂתָה זֹאת⁴³: אֶת־יְהוָה אֱלֹהֶיךָ
 תִּירָא אֹתוֹ תַעֲבֹד⁴⁴ וְבוֹ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע:

the end, remoteness of¹ to go up² the mountain of³ to teach⁴ ways⁵ paths⁶ to go forth⁷ the word of⁸ to give thanks, to praise⁹ to fear, be afraid¹⁰ to bear¹¹ the yoke¹² youth¹³ to vex, to be extortionate¹⁴ to oppress¹⁵ out of the bosom¹⁶ subject of the sentence¹⁷ to pervert¹⁸ the ways of¹⁹ to incline²⁰ the words of²¹ wise men²² to set, direct, turn²³ to withhold²⁴ to beat²⁵ to die²⁶ to cover²⁷ to prosper²⁸ to confess²⁹ to obtain mercy³⁰ to incline³¹ the right hand³² the left hand³³ (§ 85, 4.) to sit, abide³⁴ to go out³⁵ to come³⁶ to ask, interrogate³⁷ the beasts³⁸ to tell³⁹ to speak⁴⁰ to declare⁴¹ the fishes of⁴² (§ 81. 1.)⁴³ to serve⁴⁴.

EXERCISE 93.

My son, fear¹ thou the Lord and the king. Jerusalem bear² thy shame³. Peradventure⁴ there be⁵ fifty⁶ righteous within⁷ the city: wilt thou also⁸ destroy⁹ and not spare¹⁰ the place for¹¹ the fifty righteous that are therein¹²? Thou shalt not bear a false¹⁴ report¹³, neither¹⁵ shalt thou answer¹⁶ in¹⁷ a quarrel¹⁸ to incline¹⁹ after²⁰ many, to wrest²¹ (judgment). Trust²² in the Lord, and He shall bring forth²³ thy righteousness²⁴ as the light. Who would not fear²⁵ Thee, O King of nations²⁶? Arise²⁷, get thee out²⁸ from this land²⁹ and return³⁰ to the land of thy kindred³¹. I (am) a little³³ lad³²: I know³⁴ not (how) to go out³⁵ or come in³⁶. Thou comest to me with³⁷ a sword and with a spear³⁸, but³⁹ I come to thee in the name of the Lord of Hosts⁴⁰. This day will the Lord deliver⁴¹ thee into⁴² my hand, and I will smite⁴³ thee and take⁴⁴ thine head from thee⁴⁵, that⁴⁶ all the earth may know⁴⁷ that⁴⁸ there is⁴⁹ a God in Israel. Go and I will be with⁵⁰ thy mouth, and teach⁵¹ thee what thou shalt say⁵². And⁵³ Jehu⁵⁴ came to Jezreel⁵⁵ and Jezebel⁵⁶ heard (of it): and⁵³ she put⁵⁷ paint⁵⁸ (on) her eyes and⁵³ tired⁵⁹ her head and⁵³ glanced⁶⁰ out at⁶¹ the window⁶². And Jehu came in at⁶³ the gate⁶⁴, and⁵³ he lifted up⁶⁵ his face⁶⁶ to the window, and said: Who (is) on my side⁶⁷, who? And⁵³ there glanced out on⁶⁸ him two⁶⁹ (or) three⁷⁰ eunuchs⁷¹. And he said, Throw⁷² her down. So⁵³ they threw her down: and⁵³ (some) of her blood spirted⁷³ on the wall⁷⁴, and on the horses: and he trod her under foot⁷⁵.

7	פְּתוּךְ	1	יֵרָא	2	Jerusalem fem. (2 57, 5 ב)	נִשְׂא	3	כְּלִפְתָּךְ	4	אֵילֵי	5	יֵשׁ	6	חֲמִשִּׁים	
17	עַל	8	אָף	9	כִּפְהָ	10	נִשְׂא	11	לְמַעַן	12	בְּקִרְבָּהּ	13	שָׁמַע	14	שָׁא
24	צִדְקָךְ	18	רִיבָה	19	נִטָּה	20	אֲחֵרֵי	21	נִטָּה	22	בִּטְחָהּ	23	Hi. pret. with C.	24	יִצְאָהּ
33	קָטָן	25	יָרָא	26	גִּוִּים	27	קוּם	28	יִצְאָהּ	29	שׁוּב	30	fem.	31	נָעַר
42	בִּי	34	יָדַע	35	יִצְאָהּ	36	בּוֹא	37	בְּ	38	חֲנִית	39	ו	40	צְבָאוֹת
48	נִכְחָה	49	עָם	50	יָרָה	51	ו	52	דָּבַר	53	ו	54	ו	55	יִזְרְעָאֵל
59	Hi. fut.	56	אֵיבָל	57	Hi. fut.	58	פָּנָהּ	59	Hi. fut.	60	יָטַב	61	[transl. she made with (ב) paint her eyes]	62	פָּנָהּ
67	אֶתִּי	68	אֶל	69	שָׁנִים	70	שְׁלֶשָׁה	71	סְרִיסִים	72	שָׁמַע	73	ו	74	קִיר
															75 fut. with C.

CHAPTER X.

NOUNS.

§ 56. IN GENERAL.

FORMATION AND INFLECTION.

1. The nouns are: a) *Primitives*, b) *Derivatives*. The more numerous derivatives are for the most part derived from verbs: *Verbal nouns*; as כֶּהֱנָה a gift, from נתן to give; דַּעַת knowledge, from יָדַע to know. Nouns derived from other nouns are called: *Denominatives*: as קִישֶׁת archer, from קִישָׁת bow.

2. The derivation is effected in the same manner as with verbs:

- By *Vocalization*, or the modification of vowels: as מֶלֶךְ king, from מָלַךְ to reign.
- By *Reduplication*, or the doubling of one radical, generally the second, or of two of the radicals: as גִּנְבֵּל thief, from גָּנַב to steal, אֶסְפָּסָפָה rabble, (people gathered together from all quarters) from אָסַף to gather.
- By *Augmentation*, i. e. the prefixing or postfixing of one or more of the formative letters האמנותיו (*nomina he-*

emantica): as **מְקוֹם** place, from **קוּם** to stand, **קְדֻמוֹן** eastern, from **קָרַם** to be, come before, in front.

3. a. *By Vocalization* :

קָטַל, this class contains as many adjectives as substantives, which, being of the old participial form (cf. act. part. in verbs **עָוִי קָם = קָאָם**, for **קָנָם**), express either the attribute, or the attribute and subject together: as **חָכָם** wise, or wise man, **זָהָב** gold (the glittering, sc. metal). Frequently the product or result of an action is signified: as **וֹלֵד** child, prop. he that is born, natus; **רָקַב** an object seized with rottenness, (from **רָקַב** to rot).

קָטַל, these nouns are intransitive, but when derived from transitive verbs, passive: as **אָבֵל** mourning, **טָמֵא** unclean, **זָקֵן** old, **בְּיָשׁוּל** cooked, done.

קָטוּל, (partic. of verbs mid. O) intransitive and passive adjectives, a few only in use as substantives: as **גָּדוֹל** great, **קָרוֹב** near, **שָׁלוֹם** peace.

קוֹטֵל, **קָטַל**, (regular act. partic.) (cf. § 35).

קָטוּל, (reg. pass. part.) passive and intransitive adjectives: as **מְשׁוּחָה** anointed, **עָצוּם** strong.

קָטַל, (Chaldaizing) (pass. part.) 1. passive substantives: as **אֶסִיר** prisoner, captive, from **אָסַר** to bind, to fetter, (it is distinguished from **קָטוּל** by being always used as a noun, while the latter is a participle only). 2. Names of dignity are often thus formed: as **נְסִיךְ** a sovereign, ruler, **פְּקִיד** an officer, **נְגִיד** overseer, **קָצִין** a judge, prince. 3. The season or time in which the action of the verb is performed: as **קָצִיר** harvest (prop. time of cutting, reaping) **חֲרִישׁ** time of plowing.

קָטַל (for **קָטָאֵל**, hence the *Kamets immutable*), **קָטַל** (for **קָטִיל**, hence the *Tsere immutable*), **קָטִיל**, **קָטוּל**, **קָטוּל** mostly inf. forms of abstract meaning: **כְּתָב** a writing, **יָלַל** a howling, **צְחוק** laughter, **נְצִיב** a military post, **גְּבוּל** a border.

קָטַל, **קָטַל**, **קָטַל** cf. § 66.

3. b. By Reduplication :

קָטַל (Kamets immutable), a) adjectives intensifying the sense : חָלֵשׁ *very* weak, קַנָּא jealous, b) nouns of habitual occupation : טָבַח cook, גָּנַב thief, חָרַשׁ (for חָרֵשׁ) smith.

קָטַל, adjectives, denoting a permanent bodily defect : עוֹר blind, אֵלֶם dumb, חָרַשׁ (for חָרֵשׁ) deaf.

קָטוּל, a small class, adjectives and substantives : גְּבוּר strong, substantively: a strong one, hero, שָׂכוּר adj. and subst. drunk, intoxicated, a drunkard, צִפּוּר a bird, prop. the chirping, twittering, from צִמַּר (Arab.) to twitter, to pipe.

קָטוּל, passive and intransitive: שָׂכוּר bereaved, חֲנוּן compassionate, חָרוּץ (for חָרוּץ) a diligent one.

קָטוּל, adjectives and substantives: צְדִיק righteous, אֶסֶר fettered. Instruments of action: בִּישׁוּל an axe, a hoe.

קָטַל, nouns in which the third radical is doubled: פָּרְחָח a young brood, knaves; שְׂאֵנָן quit, undisturbed; רֵעֵנָן green, fresh.

{ קָטַלְטַל, nouns in which the last two radicals are doubled: אֲרָמְרָם reddish, שְׁחָרְחָר blackish, denoting colors, i. e. an inclination to the color specified (English: *ish*). Many nouns of this class, compensate for the reduplication of the radical by doubling or lengthening the vowel: כּוֹכַב star, for כִּבְכֵב, from כּב (Arab.) to shine, to glitter; טוֹטָף, for טַפְטָף a band, a fillet, from טָף (Arab.) to bind about; בְּבַל, for בִּלְבַל, Aram. to confuse, Hebr. בָּלַל.

3. c. By Augmentation :

א. Prefixed :

I. מ as a preformative occurs frequently, it comes either from מָ, מִה, to give the idea of an objective: *who, what, somewhat*, or it is related by its labial character to the preposition ב = *in, by, on*. Accordingly, nouns of this class denote something, somewhat, 1) in which, 2) by which, 3) at

which, or on which the action expressed by the root is performed:

1) מִזְבֵּחַ an altar, (from זָבַח to sacrifice) i. e. on which sacrifices are offered; מְרֻעָה pasture, (from רָעָה to feed) i. e. where there is feeding; מְאַרֵב an ambush, (fr. אָרַב to lurk) where there is lurking; מְקוֹם place, (fr. קוּם to stand) where one stands.

2) מִפְתָּח key, (from פָּתַח to open) an instrument *by which* one opens a lock; מִכְתֵּשׁ a mortar, (fr. כָּתַשׁ to beat to pieces, to pound) a vessel for pulverizing.

3) מִלְקוֹחַ booty, (fr. לָקַח to take) = what is taken; מִשְׁלַח a possession, (fr. שָׁלַח to stretch forth the hand) object to which one stretches his hand.

II. ת, generally abstract substant., hence for the most part with f. formation: תְּקוּוּהָ the hope, (fr. קוּה to hope); תְּפִלָּה prayer, (fr. פָּלַל to pray) תְּשׁוּבָה a return, a reply, (fr. שׁוּב to return); תֵּימָן m. the south, (fr. יָמַן to be on the right hand).

III. א, is a prepositive, a) usually to give easy pronunciation, when the first of the two initial consonants is a sibilant: אֶתְמֹל and תְּמֹל yesterday; אֶצְעָרָה and צְעָרָה bracelet: אֶזְרַע and זְרַע arm; b) to intensify the action: אֶדְוֵב drying up (properly deceiving, lying, from דָּוַב to lie), אֶדְבֹר bold, daring. (Aktal, the regular Arabic form of the comparative and superlative).

IV. י, often in proper names: as יִצְחָק Isaac, יַעֲקֹב Jacob. Some are formed from the future, the 3. p. m. s. having been converted into a substantive: as יִצְהָר oil, (properly: it shines, gives light, from צָהַר to shine, lighten); יָרִיב adversary, enemy, (prop. he strives, from רוּב Hi. to strive), יִלְקוֹט a bag (prop. it gathers, from לָקַט to gather, to collect); יָקוּם an existing, living thing (prop. it is, stands, from קוּם to be, stand).

ב. *Affixed:*

1. The most important is הַ־ (to which תַ־ or הַ־ corresponds): this, besides indicating the fem. gender (§ 57.) is appended: a) to the infinitive, to give it a substantive sense: שְׁמֵעָה the hearing; דַּעַת knowledge, b) to convey an abstract meaning; בְּקִשָּׁה a request, חֲטָאָה sin. אִוִּילַת foolishness, עִוְרַת blindness, קְרַחַת (fr. קָרַח to burn) the burning or heat of fever.

2. וֹם, ׀־, וֹן, ׀־, ׀־, (the last not so often, the Kamets frequently immutable). These terminations form:

- a. Adjectives: חִיצוֹן outer, exterior; אַחֲרוֹן hinder, latter.
- b. Concrete and abstract nouns: בְּנִיַן a building, רָעִבוֹן hunger, scarcity.
- c. Diminutives: אִישׁוֹן (from אִישׁ) little man (of the eye), pupil; צִוְרוֹן (from צוּר or צִוְאָר) neck.
- d. ׀־ occurs many times as an adverbial termination: פְּתֹאֵם suddenly, שְׁלִשׁוֹם and שְׁלִשָּׁם the day before yesterday.
- e. ׀־, an old accusative ending, the words that have retained it, are mostly adverbs: חֲנָם in vain, רִיקָם emptily, vainly, מִחֲרָתָם to-morrow.

3. ׀־, this termination forms a) adjectives from nouns: צְפוֹנִי northern, from צָפוֹן the north, תַּחְתִּי lower, from תַּחַת the under part, b) Gentile nouns and patronymics: יִשְׂרָאֵלִי an Israelite, עִבְרִי a Hebrew, יְהוּדִי a Jew, מִצְרִי an Egyptian. The feminine is either ׀־ית or ׀־יה: מִצְרִיַת an Egyptian woman, עִבְרִיַה a Hebrew woman.

4. ׀־ית, ׀־ות form abstract nouns: רֵאשִׁית the beginning, מַלְכוּת kingship, rule.

4. Compound words are for the most part proper nouns: as מַלְכֵי־אֵל (El is King), אֲבֵי־מֶלֶךְ (Ab is King). Compound appellatives are rare: מְאֵפְלִיָּה horrible, frightful darkness (the appended יָה God, intensifies the idea § 91, d.).

5. The primitive as well as the derivative nouns are inflected, to indicate:

- a. the grammatical conditions of gender and number ;
- b. the attributive relations of the noun. These latter are twofold :

1. A noun in the genitive or possessive case follows as an attribute, with which the preceding word is joined or put in the Const. state (§ 19, 5.): **דְּבַר הַמֶּלֶךְ** the king's word.

2. Suffixes are appended to the noun : **דְּבָרִי** my word.

§ 57. THE GENDER.

1. The genders are two : *masculine* and *feminine* ; a *neuter* gender in Hebrew is wanting.

2. The gender can be ascertained : a) from the signification of the noun, b) from its termination.

3. Masculine by signification :

a. The names of men and males in general : as **אָב** father, **מֶלֶךְ** king.

b. The common and proper nouns of nations, rivers, mountains and months : as **עַם** people, **נָהָר** river, **הַר** mountain, **חֹדֶשׁ** month, **כְּנָעַן** Canaan, **יַרְדֵּן** the Jordan, **סִינַי** Sinai, **נִסָּן** Nisan, the first month of the Hebrew year.

c. The names of seasons : as **אָבִיב** Spring.

d. The names of metals : as **זָהָב** gold ; except **נְחֹשֶׁת** copper, and **עֹפְרָת** lead, which are fem.

4. Masculine by termination :

א) The masc. has no characteristic termination, hence nouns ending with original radical letters can most frequently be considered masculine : as **בְּגָד** a garment.

ב) Nouns ending with **ה**, preceded by Seghol : as **שָׂדֶה** a field.

ג) Most of those nouns ending with **י**, **ום**, **ים**, **ין** or **ין** : as **עִבְרִי** a Hebrew, **פְּרוֹיִם** a ransom, **קָרְבָּן** a sacrifice, **אִישׁוֹן** the pupil of the eye.

5. Feminine by signification :

- a. Names of women and females in general: אִשָּׁה woman מַלְכָּה queen, צִבְיָה a female gazelle.
- b. Common and proper nouns of countries, cities, towns: as עִיר city, אֶרֶץ land, country, אַשּׁוּר Assyria, יְרוּשָׁלַיִם Jerusalem.

NOTE. In case the names of countries or cities represent the people or nation living in them, they are masculine; as יְהוּדָה (applied to the people) Jews. Compare: יְהוּדָה נָפַל Isa. 3, 8. and הַיְיְתָה יְהוּדָה לְקַדְשׁוֹ Ps. 114, 2. מִצְרַיִם Isa. 19, 16.

- c. Names of the members of the body, which are in pairs: as יָד hand, רֶגֶל foot.

6. Feminine by termination:

I. Nouns with the *accented* final syllable ה־: as חֲכָמָה wisdom.

II. Nouns with the *unaccented* final syllable ת־ and after gutturals ת־: as עֹמֶרֶת crown, מוֹרֶעֶת acquaintance, and with the *accented* ending ית־, ות־: as אַחֲרִית the end, מַלְכוּת kingdom, מָחָרֶת the morrow.

7. Many nouns are used in both genders: as רוּחַ wind, אֵשׁ fire, דֶּרֶךְ way.

EXERCISE 94.

רֹאשׁ אָרֶם¹ דְּמָשֶׁק² וְרֹאשׁ אֶפְרַיִם³ שְׁמֶרוֹן⁴: יִשְׂרָאֵל יָשָׁב
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גִּשְׁוֹן: כְּעֵלָה⁵ צְדִיקִים יִפְרָחוּ⁶: וַיֵּלֶךְ יְהוּדָה
אֶת־שִׁמְעוֹן אָחִיו וַיְכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב⁸ צִפְתָּ⁹: וַיִּלְכֹּד יְהוּדָה
אֶת־עֵזָה⁹ וְאֶת־אֲשֶׁקְלוֹן⁹ וְאֶת־עַקְרוֹן⁹: וַיְהִי יְהוָה אֶת־יְהוּדָה
וַיְדַשׁ¹⁰ אֶת־הַהָר כִּי לֹא לְהוֹרִישׁ¹¹ אֶת־יֹשְׁבֵי הָעֵמֶק כִּי רָכַב
בְּרִזְלֹ¹² לָהֶם: לֹא בַחֲרָב וּבַחֲנִית¹³ וּבְכִידוֹן¹⁴ יְהוֹשִׁיעַ* יְהוָה:
וַיֵּצֵא דוֹד וַיָּךְ גַּם¹⁵ אֶת־הָאֲרִי גַם¹⁵ הַדּוֹב: יֵשׁ יְתֵרוֹן¹⁶ לְחַכְמָה
מִן־הַסְּכָלוֹת¹⁸ כִּתְרוֹן¹⁹ הָאוֹר מִן־הַחֹשֶׁךְ: וַתִּבֶן צוֹר²⁰ מִצּוֹר²¹
לָהּ²² וַתִּצְבֵּר²³ בְּסֶסֶף כְּעַפְרָה וַחֲרוֹץ²⁴ כְּמֵיט²⁵-חוּצוֹת²⁶: יִמִּין
יְהוָה רֹמְמָה²⁷ יִמִּין יְהוָה עִשָּׂה חֵיל²⁸: עֵין תִּלְעַג²⁹ לְאָב וַתִּבֶן

לִקְהַת³⁰ אִם³¹ יִקְרוּהָ³² עַרְבֵי-נַחַל³³ וַיֹּאכְלוּהָ בְנֵי-נֹשֶׁר³⁵
 שֵׁן רָעָה³⁶ וְרָגַל מוֹעֵדָת³⁸ מִבְּטַח³⁹ בּוֹגֵד⁴⁰ בְּיוֹם צָרָה:

aramaea, Syria¹ Damascus² Ephraim (the kingdom of Israel)³ Samaria⁴
 leaf⁵ to sprout, blossom⁶ with⁷ inhabitant of⁸ n. p. of a city⁹ take pos-
 session of¹⁰ to dispossess, drive out¹¹ (§ 83, 6.)¹² spear¹³ javelin¹⁴ *ישע
 (י of Hi. retained) (§ 117)¹⁵ preeminence, excellence¹⁶. more than¹⁷ (§ 91, 2.)
 folly¹⁸ (§ 12, 6. B. 3.)¹⁹ Tyre²⁰ fortress²¹ (§ 97, 2.)²² to heap up²³ fine
 gold²⁴ the mire of²⁵ street²⁶ to be high, lofty²⁷ strength, הֵל עֲשֶׂה הֵל to do
 valiantly²⁸ (§ 96, 4)²⁹ קְהַת. const. st. of יְקָהּ obedience, respect³⁰, mother³¹
 to pick out³² ravens of³³ the valley³⁴ young eagles³⁵ tooth, masc.³⁶ רָעָה
 (part m. from רָעַע, with accentless הֵ) to be broken, to be rotten³⁷ (for
 מְעַדָּת § 37, 5 Note I) to be made to waver³⁸ trust in³⁹ (§ 83, 4.) an
 unfaithful man.⁴⁰

EXERCISE 95.

By reason of¹ (the) cold² (the) sluggard³ will not plow⁴,
 therefore⁵ shall he beg⁶ in harvest, and have nothing⁷.
 The ravens⁸ brought⁹ to Elijah¹⁰ bread and flesh in the
 morning, and bread and flesh in the evening. Tyre¹¹ was
 a mart of¹² nations. Reprobate¹³ (§ 90, 2.) silver they call
 them, because the Lord hath rejected¹⁴ them. Their land¹⁶
 is full¹⁵ of silver and gold¹⁷. The silver and the gold was
 weighed in the house of God by the hand of¹⁸ the priest¹⁹.
 Lo, the winter²⁰ is past²¹, the rain²² is over²³ (and) gone²⁴;
 the fig tree²⁵ putteth forth²⁶ her green²⁷ figs²⁷. When²⁸
 a wicked²⁹ man dieth, (his) expectation³¹ shall perish³⁰;
 and the hope³² of unjust³³ (men) perisheth. Weeping³⁶
 may endure³⁵ for a night³⁴, but³⁷ joy³⁹ (cometh) in³⁸ the
 morning. The realm⁴¹ of Jehoshaphat⁴² was quiet⁴⁰,
 and his God gave him rest⁴³ round about⁴⁴. When⁴⁵,
 pride⁴⁶ cometh⁴⁵, then⁴⁷ cometh shame⁴⁸. The end⁴⁹ of
 the wicked shall be cut off⁵⁰. A river went out to water⁵¹
 the land. Gihon⁵² compasseth⁵³ the whole land of Ethi-
 opia⁵⁴. Sinai⁵⁵ and Tabor⁵⁶ are⁵⁷ mountains. Siv⁵⁸ is⁵⁷
 the second⁵⁹ month. Hebron⁶⁰ is⁵⁷ the city of graves⁶¹.
 The eye⁶² sees⁶³, the ear hears.

7 to have nothing יָא, Pause! 6 שָׂאֵל 5 Conv. 1 4 חַרְשׁ 3 עֵצֶל 2 חֲרָף 1 By reason of ב

עֲרֵבִים 8 בּוֹא 9 part. III. אֱלֹהֵינוּ 10 צַר 11 סָחַר 12 מָאָס 13 part. NI. מָאָס 14 מָלֵא
 עֵבֶר 21 גָּשָׁם 22 חֶלֶף 23 חֶלֶף 24 (§ 84, 2) הַאֲנָה 25 חָנַט 26 פָּנִיהַ 27 בִּבְּ (§ 106, 2) 28 inf. with
 רָשָׁע 29 תְּקוּהָ 31 אָבֵר 30 הוֹחֵלֶת 32 אוֹנִים 33 בְּעֵרֵב 34 לֵין 35 בְּכִי 36 ו 37 ל 38
 to give rest נִחַ Hi. 42 יְהוֹשֶׁפֶט 41 מְלֻכִית 40 to be quiet שָׁקַט with Conv. 1 39 רָנָה
 60 Ni. part. פָּרַת 49 אֲחֵרִית 48 קָלוֹן 47 Conv. 1 46 זָדוֹן 45 part. 44 מְסַבֵּיב 43 with Conv. 1
 59 שָׁנָי 58 זֵין 57 (§ 77, 3) 56 תְּבוֹר 55 סִינֵי 54 כְּבִשׁ 53 part. סָבַב 52 גִּיחוֹן 51 Hi. שָׁקָה
 חֲבֵרוֹן 60 קְבָרִים 61 עֵין 62 רָאָה 63

§ 58. THE PLURAL AND DUAL.

1. Masculine nouns form their plural by adding **־ים**, feminine by adding **ות** to the singular: as **סוּסִים**, from **סוּס** horse, **בְּאֵרוֹת**, from **בְּאֵר** a well.

NOTE I. The masc. plural sometimes is **־ין**: as **מְלִין** Job 18, 2. Prov. 31, 3. Micha 3, 12. More seldom **־י**: as **רַמְנֵי** Cant. 8, 2. **מְנֵי** Ps. 45, 9. In later Hebrew (Mishna) the ending **־ין** is the common one: as **קוֹרֵין**, **מְבַסִּיקֵין**, **מִשְׁקֵין**; sometimes without the **ן**: as **מְמוֹרֵי**, **גִּירֵי**, **חֲלָלֵי**. A few add **־י** after the Syriac: **יִשְׂרָי**, and thus **אֲדַנֵּי** Lord (§ 82, 4. b.).

2. Nouns ending with **־י**, take **ם** only: as **עֲבָרִים**, from **עֲבָרֵי**, or the final **י** of the noun is omitted and indicated by Dagesh: as **לְוִים**, from **לְוֵי**.

3. Nouns ending in **־הַ** drop this syllable when forming the plural: as **חַנִּים**, from **חָנָה** (part. act. from **חָנָה** to encamp.)

4. Fem. nouns in **־הַ**, **־תַּ**, **ות**, change these terminations into **ות**: as **תּוֹרָה** law, pl. **תּוֹרוֹת**; **כְּתֹרֶת** a crown, pl. **כְּתָרוֹת** (§ 72). **עֲרוֹת** a precept, pl. **עֲרוֹת**.

5. The fem. ending **־ית** is to be considered as a contraction from **־יתַת**; hence the plural (**־תַת** being changed into **ות**) as **־יות**: as **תְּכֵנִיתַת** pattern, model. pl. **תְּכֵנִיּוֹת**.

Nouns with two fem. terminations in **־יתַת** and **־יהַת**, form the plural from the latter, thus **תַּחְתִּיּוֹת** the lowest parts, the depths; **עֲבָרִיּוֹת** Hebrew women, f. **עֲבָרִיָּה** and **עֲבָרִיָּה**.

NOTE II. Some nouns form the plural irregularly: as מַלְכוּת kingdom; pl. מַלְכוּתִים, מְנוֹיִת, מְנוֹאוֹת, from מְנָה a part, portion; טַלְאִים, for אַמּוֹת, from אַמָּה a maid servant, טַלְאִים, for טָלָה, from טָלָה a lamb, מְכַלּוֹת, from מְכָלָה a fold. Such, or similar plural terminations by prefixing 'י, א or ה, are very common in the language of the Mishna: as אַמּוֹת, from אִם mother; אֹתוֹת, from אוֹת letter; סִמְנִיֹּת, from סִמֵּן sign; שְׁדֵרְאוֹת, from שְׁדֵרָה back-bone, spine.

Cf. Geiger, Lehrbuch zur Sprache der Mischna, P. 49, 8.

6. Nouns used in both genders (§ 57, 7.), in the plural often terminate both in יִם— and וֹת: as נְפִישִׁים and נְפִישוֹת.

7. Nouns (both masc. and fem.) representing objects, consisting naturally or artificially of two parts or in pairs (especially the members of human or animal bodies) terminate in יִם—, called the *Dual ending*: as רַגְלִים feet, יָדַים hands: מְלַקְחִים (m.) tongs, snuffers.

8. In a few instances the dual denotes not a pair, but simply the number *two*: as יוֹמִים two days, שְׁנַתִּים two years.

NOTE III. In the dual ending the tone rests on the penult (—), the Chirek being only a helping vowel, which drops, when the word is lengthened.

9. Many nouns occur only in the form of a plural: as פְּנִים face, חַיִּים life, זְקוּנִים old age.

10. A considerable number of masc. nouns form their plural in וֹת: as אָב father, pl. אָבוֹת; אוֹצֵר treasure, pl. אוֹצְרוֹת; בַּאֵר or בּוֹר cistern; גַּג roof, מִזְבֵּחַ altar; חֶלֶם dream; חַזְיוֹן vision; כִּסֵּא seat, throne; לִיחַ tablet; לַיַּל night; מְאוֹר light; מְטֵר rain; מְקוֹם place; מַקֵּל staff, stick; מִשְׁכָּן habitation; נֵר lamp; עוֹר skin; עָפָר dust; צוֹם a fast, fasting; קוֹל voice; קָרָב encounter, battle; שׁוֹפָר trumpet, curved horn; שֶׁלֶחַן a table; שֵׁם name, etc., and vice versa many fem. nouns in יִם—: as שָׁנָה year, pl. שָׁנִים; אִשָּׁה woman, pl. נְשִׁים; אֶבֶן stone, pl. אֲבָנִים; בֵּיצָה egg; דְּבִלָּה a cake of dried figs; דְּבוּרָה a bee; דֵּת law; חֲטָה wheat; חִשְׁכָּה darkness; יוֹנָה dove; לְבָנָה brick or tile; מְלָה word;

נְמִלָּה ant; עִיר city, pl. עָרִים; פִּשְׁתָּה flax; שְׁעָרָה barley; תְּאֵנָה fig-tree etc.

EXERCISE 96.

עָשָׂה אֵל קָל² בְּרַגְלָיִם כְּאַחַד³ הַצְּבִימִים⁴ אֲשֶׁר בַּשָּׂדֶה: וַיֵּאחֲזוּ
 בְּלִשְׁתֵּי אֶת־שִׁמְשׁוֹן⁵ וַיִּנְקְרוּ⁶ אֶת־עֵינָיו וַיִּזְרְדוּ⁷ אוֹתוֹ עֲזָה⁸
 וַיֵּאסְרוּהוּ⁹ בַּנְּחֻשְׁתִּים¹⁰ וַיְהִי טוֹחֵן¹¹ בְּבֵית הָאֲסוּרִים¹²: לֹא
 לְקָלִים הַמְרוּזִין¹³ וְלֹא לַגְּבוּרִים הַמְּלַחֲמָה וְגַם לֹא לַחֲכָמִים לֶחֶם
 וְגַם לֹא לַנְּבוֹנִים¹⁴ עֵשֶׂר וְגַם לֹא לַיָּדָעִים¹⁵ חֵן¹⁶ כִּי עַת וּפָנַע¹⁷
 יִקְרָה¹⁸ אֶת־כָּלֶם: מוֹת וְחַיִּים בְּיַד לְשׁוֹן¹⁹: אֵין־חֶלֶק לְלוֹיִם
 בְּקָרֵב שְׁבִטִי²⁰ יִשְׂרָאֵל כִּי־כָהֵנֶת²¹ יְהוָה נַחֲלַת²² הַלוֹיִם: כַּחֲמִין
 לְשָׁנִים²³ וְכַעֲשׂוֹן²⁴ לְעֵינַיִם כִּן הַעֲצָל לְשִׁלְחוֹ: הַחֲפִץ²⁵ לַיהוָה
 בְּעֵלוֹת²⁶ וּזְבָחִים²⁷ כְּשִׁמְעַע²⁸ בְּקוֹל יְהוָה: רִקֵּב²⁹ עֲצָמוֹת³⁰
 קִנְיָה³¹: הַמֶּלֶךְ שְׁלֹמֹה אָהַב מֵאֲבִיּוֹת³² עַמְּנִיּוֹת³² אֲדַמִּיּוֹת³²
 צְרַנִּיּוֹת³² חַתִּיּוֹת³²: מִיּוֹן³³ עָמְדוּ³⁴ אַרְבַּע³⁵ מַלְכֵיּוֹת³⁶: וַיַּחֲלֵם³⁷
 פְּרַעַה וְהֵנִיחָ שִׁבְעָ³⁸ שְׁבָלִים³⁹ עֵלוֹת⁴⁰ בְּקִנְיָה⁴¹ אַחַד בְּרִיאֵוֹת⁴²
 וְטוֹבוֹת: לֶקַח נִפְשׁוֹת⁴³ חֲקָם: הֵן גּוֹיִם כְּמַר⁴⁴ מְדֵלִי⁴⁵ וּכְשִׁחַק⁴⁶
 מֵאֲנִיָּים⁴⁷ נִחְשְׁבוּ⁴⁸:

n. p.¹ light, swift² one of³ roebucks⁴ Samson⁵ to bore through, put out⁶ to bring down⁷ to Gaza⁸ to bind⁹ fetters of copper¹⁰ to grind¹¹ (§ 107, 8.) captives, prisoners¹² a running, race¹³ men of understanding¹⁴ men of skill¹⁵ favor¹⁶ chance¹⁷ to happen¹⁸ tongue¹⁹ tribe of²⁰ priesthood, office of the priest²¹ possession, estate of²² the teeth²³ the smoke²⁴ delight²⁵ burnt offering²⁶ sacrifice²⁷ hear, obey²⁸ decay, rottenness²⁹ bone³⁰ jealousy, envy³¹ gent. noun fem. pl.³² p. n. of a son of Japhet (Gen. 10, 2, 4) the founder of the Greeks, *Ionians*³³ stand up, arise³⁴ four³⁵ kingdom³⁶ to dream³⁷ seven³⁸ ears of corn³⁹ come up⁴⁰ stalk, cane⁴¹ full⁴² souls⁴³ a drop of⁴⁴ a bucket⁴⁵ the small dust⁴⁶ a balance⁴⁷ to count⁴⁸.

EXERCISE 97.

The Lord heareth¹ the poor². And³ Absalom⁴ prepared⁵ him horses and men to run⁶ before⁷ him. There is no⁸ God, are the thoughts⁹ of the wicked. God knoweth¹⁰ the secrets¹¹ of the heart. Judgments¹³ are pre-

pared¹² for scorers, and stripes¹⁴ for the back¹⁵ of fools. And¹⁶ Uzziah¹⁷ built towers in Jerusalem and in the desert and digged¹⁸ many wells¹⁹, for he had²⁰ much cattle²¹, husbandmen²² (also) and vine-dressers²³ in the mountains and in Carmel²⁴: for he loved husbandry²⁵. There are²⁷ six²⁶ (things), which²⁸ the Eternal hateth²⁹: yea³⁰, seven³¹ (are) an abomination³² unto Him³³: lofty³⁴ eyes, a lying tongue³⁵, and hands that shed innocent blood³⁶, a heart that²⁸ deviseth³⁷ thoughts³⁸ of iniquity, feet that²⁸ are swift³⁹ in running⁴⁰ to mischief⁴¹, a false witness⁴² (that) breatheth⁴³ lies⁴⁴ and (he that) soweth⁴⁵ discord⁴⁶ among⁴⁷ brethren. Many sorrows⁴⁸ (shall be) to the wicked. Job⁴⁹ was a father to the poor, eyes to the blind⁵⁰ and feet to the lame⁵¹. God (is) father of the orphans⁵² and judge of the widows.

7 לִפְנֵי with suff. לִפְנֵי 6 part. רִיץ 5 עֲשֵׂה 4 אֲבִיזִין 2 אֲבִיזִין 1 part.
 12 Ni. pret. כָּן 11 הַעֲלֵמָה 10 part. 9 מְזוּמָה 8 there is no אֵין, before a noun אֵין [§ 108, 1]
 18 חָצַב 17 עֵינָיו 16 conv. 1 15 גָּן 14 מְהַלְפָה 13 [שֹׁפֵט before the pl. ending:] שֹׁפֵט
 24 כְּרָמָל 23 [the Tsere drops] כִּרְם 22 אֶכְרֵה 21 מְקַנְנָה 20 to him [was] 19 בּוֹר
 32 הַעֲבֵבְתָ 31 שִׁבְעָ 30 29 שִׁנְאָ 28 [§ 96, 4] 27 הִזָּה 26 שֵׁשׁ 25 יֶאֱרָמָה, part. he was loving
 37 part. חָרַשׁ 36 דָּם-נִקְיָ 35 לְשׁוֹן שֶׁקֶר 34 רָם 33 [an abomination of his soul] נִפְשׁוֹ
 inf. fr. רִיץ 39 Pi. part. מָהַר 38 [before the genitive the pretonic Kamets drops] מְהַשְׁבָּה
 44 [שֶׁקֶר bef. the pl. ending] שֶׁקֶר 43 III. fut. פִּיחַ 42 עַר שֶׁקֶר 41 רָעָה 40 to run,
 51 פָּפַח 50 עִיר 49 אֵיבֹב 48 מְכַאֲוֵב 47 גִּין 46 only in plural מְרִן 45 Pi. part. שָׁלַח
 [the pretonic Kamets drops] יָתוּם

§ 59. THE CONSTRUCT STATE.

The word standing in the construct state (§ 19, 5.) suffers an alteration of its form:

- a. Nouns in ה־ change it into ה־: as מַחֲנֵה camp, מַחֲנֵה יִשְׂרָאֵל Israel's camp.
- b. Nouns in י־ change it into י־: as חַי living, life, חַי פְּרַעֲוֵה by the life of Pharaoh!
- c. Feminine nouns with final ה־ change it into ת־: as מְלַכָּה, מְלַכָּה.

d. The plural and dual terminations **ים**— and **ים**— are changed into **י**—: as **סוסי** the horses of, **עיני** the eyes of.

NOTE I. The vowel changes, which the word in const. state undergoes will be shown in the following § §.

NOTE II. In poetry the const. st. sometimes is found with paragogic **ו** or **י**—: as **בנו** 4. Mos. 23, 18, **מעינו** Ps. 114, 8. **אפרי** 1. Mos. 49, 11. **נאדרי** 2. Mos. 15, 6. **שכני** 5. Mos. 33, 16.

EXERCISE 98.

דֶּרֶךְ עָצַל כַּמְשׁוּבֶת¹ חֶדְק²: רֵבָה רַעַת³ הָאָדָם בְּאָרְץ:
 נִבְכַּרְנָאצֵר⁴ מֶלֶךְ בְּכֹל הַגִּלָּה⁵ אֶת־כָּל־יְרוּשָׁלַיִם וְאֶת־כָּל־הַשְּׂרִים
 וְאֶת כָּל־גְּבוּרֵי חַיִל⁶ וְכָל־הַחֶרֶשׁ⁷ וְהַמְסַגֵּר⁸ לֹא נִשְׁאָר⁹ וְזֹלַת¹⁰
 דָּלַת¹¹ עַם־הָאָרֶץ: בְּנַחַל קִישׁוֹן¹² שָׁחַט¹³ אֱלִיהוּ¹⁴ אֶת־נְבִיאֵי
 הַבַּעַל¹⁵: כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים¹⁶ וַיהוָה שָׁמִים עִשָׂה: שָׁמְעוּ
 זֹאת הַזְּקֵנִים וְהַאֲזִינוּ¹⁷ כֹּל יֹשְׁבֵי הָאָרֶץ הַחַיְתָה זֹאת בְּיַמֵּיכֶם
 וְאִם בְּיַמֵּי אֲבֹתֵיכֶם¹⁸: כִּי־גִוִי עָלָה עַל־אֲרָצִי¹⁹ עֲצוּם²⁰ וְאִין
 מִסָּפֵר²¹ שְׁנָיו שְׁנֵי אַרְיָה²²: כַּמְרָאָה²³ סוּסִים מְרָאָהוּ וּבְכַפְרָשִׁים²⁴
 כֵּן יְרוּצוּן²⁵ כַּאֲנָשִׁי מִלַּחְמָה יַעֲלוּ חוֹמָה²⁶: מֵאֲזִי צֶדֶק אֲבָנִי²⁷
 צֶדֶק אֵיפַת²⁸ צֶדֶק וְהִין²⁹ צֶדֶק יִהְיֶה לָכֶם: יִרְאֵת³⁰ יְהוָה טְהוּרָה
 עֲמֻרַת לְעַד: מְרָמָה בְּלִב־חֶרֶשׁ³¹ רַע וְלִי־עֲצִי³² שְׁלוֹם שְׂמֻחָה:
 מְחֹר³³ אֶתָּה וּבְנִיָּה עַמִּי גַם אֶת־מַחְנֶה³⁴ יִשְׂרָאֵל יִהְיֶה יְהוָה בְּיַד
 פְּלִשְׁתִּים:

hedge, fence¹ (a species of) thorn² wickedness³ p. n. m.⁴ to carry captive⁵ the force⁶ engraver, artificer⁷ smith⁸ to remain⁹ save¹⁰ poverty, hence the poorest sort¹¹ p. n.¹² to kill, (animals) to slay (persons)¹³ Elijah¹⁴ Baal, the tutelary god of the Phenicians¹⁵ idols¹⁶ to give ear, to listen¹⁷ fathers¹⁸ my land¹⁹ mighty²⁰ number²¹ lion²² the appearance²³ horseman, rider²⁴ to run²⁵ a wall, rampart²⁶ stone, weight²⁷ an Ephah, (a corn measure)²⁸ a Hin, (a liquid measure)²⁹ the fear³⁰ to imagine³¹ to counsel³² to-morrow³³ the camp³⁴.

EXERCISE 99.

The wisdom¹ of a man maketh his face³ to shine². The Lord smote⁴ the first-born⁵ of Egypt. The inhabitants⁶

of Jebus⁷ said to David, Thou shalt not come hither⁸. Nevertheless⁹ David took¹⁰ the castle¹¹ of Zion¹², which is the city of David. The Lord is far¹³ (§ 79, 3. a.) from the wicked: but²⁷ He heareth¹⁵ the prayer¹⁴ of the righteous. All Israel saw that the wisdom of God was in¹⁶ Solomon, to do judgment¹⁷. The queen¹⁸ of Sheba¹⁹ heard (of) the fame²⁰ of Solomon and she came to prove²¹ him with hard²² questions²². Of the Lord (are) the goings²³ of man²⁴. Man's²⁵ are the projects²⁶ of the heart, but²⁷ from the Lord (comes) the answer²⁸ to the tongue's (request) (transl.): the answer of the tongue. Abel²⁹ was a keeper³⁰ of sheep³¹ and Cain³² was a tiller³³ of the ground³⁴. And the man Moses was very great in the land of Egypt, in the eyes of Pharaoh, and in the eyes of the people.

9 Conv. 1 חֲכָמָה 8 הִנֵּה 7 יְבוּס 6 יֵשֶׁב 5 בְּבוֹר 4 נִכְה Hi. fut. 3 פָּנִים 2 אִיר Hi. fut. 1 חֲכָמָה
 18 לְכֹר 17 מִשְׁפָּט 16 בְּקָרֵב 15 fut. 14 תִּפְלֶה 13 רְחוֹק 12 צִיָּן 11 מִצְדָּה 10 לְכֹר
 27 ו 26 מְעַרְךָ 25 לְאָדָם 24 גִּבֹּר 23 מִצְעָר * 22 חִידָה 21 נֹסֶה Pi. 20 יִשְׁמַע 19 שָׂבָא
 * (ר) drops . 34 אֲדָמָה 33 עֹבֵר 32 קִין 31 צֹאן 30 רֵעָה 29 הֶבֶל 28 מְעַנֶּה

§ 60. RULES FOR THE INFLECTION OF MASCULINE NOUNS.

1. The formation of the Feminine, Plural, Dual, Construct state, and the connection of the noun with suffixes, in addition to the changes mentioned in the preceding paragraphs, cause considerable vowel changes.

2. These changes are principally effected by the tone, which moves forward one or more syllables, producing greater or less modifications in the form of the word.

3. Generally the two last vowels only of the word are changed by the inflection, the third from the end being very seldom affected.

4. The penultimate vowel, being mutable, may be rejected, the ultimate either rejected or shortened.

5. Two grades occur in the change of vowels, which are represented by the two forms of the construct state: the const. state in the singular: דָּבָר and the construct st.

in the plural: דְּבָרַי. The comparison of these two forms shows:

- a. In the construct st. sing. the vowel in penult is rejected and that of the ultimate is retained, but shortened: דְּבַר, fr. דְּבָר.
- b. In the construct st. plur. both vowels of the penult as well as of the ultimate are rejected: דְּבָרַי, properly it is דְּבָרַי, the Chirek under ד being only a helping vowel.
6. In the vowel changes therefore are distinguished two classes: a lower grade, corresponding to the const. state sing., and a higher grade, corresponding to the const. state plural.

7. The following forms are inflected according to the lower grade: the singular forms with suffixes, the feminine form, the plural in the absolute state, and the plural forms with light suffixes. According to the higher grade: the plural forms with the grave suffixes: as חָכֶם, const. st. sing. חָכִים, const. st. pl. חֲכָמַי (prop. חֲכָמַי), fem. חֲכָמָה, pl. חֲכָמַיִם, with light suff. sing. and plur. חֲכָמַי, חֲכָמַי; with grave suff. pl. חֲכָמֵיכֶם.

NOTE I. For Segholate forms, (which are not included in the above rules) see § 66.

NOTE II. Feminine nouns having no distinctive feminine termination: as בָּאֵר a well, are inflected like the masculine, excepting that they regularly form their plural in וֹת, which form remains unchanged before suffixes and in the construct state.

§ 61. DECLENSION OF MASCULINE NOUNS,

1. With reference to the vowel changes exhibited in the foregoing paragraph, the nouns are classed as follows:

CLASS I. Nouns with immutable vowels.

CLASS II. Nouns with a mutable vowel in the ultimate.

CLASS III. Nouns with a mutable vowel in the penult.

CLASS IV. Nouns with mutable vowels in both syllables: the ultimate and penult.

CLASS V. The Segholate forms.

2. This division is observed in the Paradigms. For the sake of brevity we will use the terms: *first, second, third, fourth and fifth declensions*.

§ 62. FIRST DECLENSION.

1. To this belong all nouns, of which the vowels are immutable, (§ 14, 1.): as עיר city, קול voice, לבוש garment, גבור hero, מִשְׁחִית destroyer.

2. Some difficulty arises with Kamets and Tsere, as these vowels are sometimes mutable and sometimes immutable. In forms similar to קם and גר. Kamets and Tsere are immutable, being derived from קום and גור and standing for קאם, גיר (§ 3, 6. Note 4.). In forms like קטל, קטל the Kamets is immutable, standing for קטאל, קטאל (§ 56, 3. a. b.): נגב thief, טבח executioner, כתב writing. To the form קטל belong פֶּרֶשׁ rider, for פֶּרֶשׁ, חָרֵשׁ engraver, artificer, for חָרֵשׁ.

EXERCISE 100.

וְהָיָה רֵאשִׁיתָּהּ¹ מִצֶּעַר² וְאַחֲרֶיהָ יִשְׁנָה³ מֵאֵד: אֶל־תֵּצֵא
 לְרֶכֶב⁴ מִחֵרֶס⁵ פֶּן⁶ מִהֲתַעֲשֶׂה בְאַחֲרֶיהָ בְהַכְלִים⁷ אֶתְךָ רַעְדָּה:
 אֶסְרוּ⁸ הַסּוּסִים עֲלוּ⁹ הַפָּרָשִׁים¹⁰ לְבִשׁוּ¹¹ הַסַּרְיָנוֹת¹²: אֶל־
 יְנוּסוּ¹³ הַקָּלִים וְאֶל־יִמְלְטוּ¹⁴ הַגְּבוּרִים: כִּי בָא עָלֶיךָ עַל־בָּבֶל
 שׁוֹדֵד¹⁵ וְנִלְכְּדוּ¹⁶ גְּבוּרֶיךָ כִּי אֵל גַּמְלוֹת¹⁷ יְהוָה שְׁלֹם יִשְׁלָם:
 וְהִלְכוּ גוֹיִם לְאוֹרְךָ: יְהוָה בֵּרַךְ¹⁸ אֶת־אַחֲרֵית אֵיבֹב מֵרֵאשִׁיתוֹ¹⁸:
 לֹא בַחֵיל וְלֹא בְכַח כִּי אִם¹⁹ בְּרוּחֵי אֱמֶר יְהוָה צְבָאוֹת²⁰: עִיר
 פְּרוּצָה אֵין חוֹמָה אִישׁ אִישׁ אֵין מִצְדָּה²¹ לְרוּחוֹ: כִּי־קְרוֹב²²
 יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר²³ עָשִׂיתָ יַעֲשֶׂה לְךָ גַּמְלָה יָשׁוּב²⁴
 בְּרֵאשִׁיךָ: אֵל רַמִּים²⁵ יִשְׁפֹּט: וְאֲנִי הִנֵּה נֹתֶנְךָ²⁶ חַיִּים לְעִיר
 מִבְּצָר²⁷ וְלַעֲמֹד²⁸ בְּרִזָּל וְלַחֲמוֹת נַחֲשֶׁת²⁹ עַל־כָּל־הָאָרֶץ: גְּרִים
 אֲנַחֲנוּ לְפָנֶיךָ יְהוָה: כִּי אַתָּה יְהוָה תֹּאמֵר³⁰ נְרִי:

beginning¹ small² to increase³ contention, quarrel⁴ hastily⁵ for fear that⁶ to put to shame⁷ to harness⁸ to go up⁹ (§ 80, 5.)¹⁰ to put on¹¹ coats of mail¹² to flee¹³ escape¹⁴ a spoiler¹⁵ to conquer¹⁶ the recompense¹⁷ (§ 91, 2.)¹⁸ (§ 118)¹⁹ the hosts²⁰ control²¹ near²² (§ 96, 3.)²³ turn back, return²⁴ to be high²⁵ (§ 96, 4.) to give, to *make*²⁶ fortification, hence : a fortified city²⁷ (§ 83, 6.) a column²⁸ copper²⁹ to give light, illuminate³⁰.

EXERCISE 101.

Hear counsel, and receive¹ instruction², that³ thou mayest⁴ be wise in thy (latter) end. And⁵ David ran, and stood upon⁶ the Philistine⁷ and slew him⁸ and cut off⁹ his head. And when¹⁰ the Philistines saw their champion¹¹ was dead, they fled¹². And David took¹³ the head of the Philistine and brought¹⁴ it to Jerusalem. And Haman took the apparel¹⁵ of the king and the horse of the king and arrayed¹⁶ Mordecai¹⁷, and brought him on horseback¹⁸ through¹⁹ the street²⁰ of the city, and proclaimed²¹ before him, Thus²² shall it be done unto the man whom the king delighteth to honor²³. Her lamp²⁴ goeth not out²⁵ by²⁶ night. And⁵ Delilah²⁷ said to Samson²⁸, Tell²⁹ me, I pray thee, wherein³⁰ thy great strength (lieth); and wherewith³¹ thou mightest be bound³² to afflict thee? Then⁵ Samuel³³ took a vial³⁴ of oil³⁵, and poured³⁶ it upon his head, and kissed³⁷ him, and said, Is it not because³⁸ the Lord hath anointed³⁹ thee to (be) captain⁴⁰ over His inheritance⁴¹? And⁵ the king of Babylon⁴³ slew⁴² all the princes⁴⁴ of Judah⁴⁵ in Riblah⁴⁶.

8 Pi. מָתַת 7 פִּלְשְׁתִּי 6 אָל 5 Conv. ו 4 fut. [§ 101, III. a] 3 לְמַעַן 2 מָתַת 1 Pi. קָבַל
14 Hi. בּוֹיָא 13 לָקַח 12 נִסַּח 11 transl: that (כִּי) their champion גִּבּוֹר 10 Conv. ו 9 קָבַת
21 קָרָא 20 רָחַב 19 ב 18 to bring on horseback רָכַב Hi. 17 מָרְדֵּכַי 16 Hi. לְבַשׁ 15 לְבַשׁ
transl. in whose honor the king is delighting, delighting in חָפֵץ בְּ, honor יָקָר. 22 קָבַת
29 Hi. parag. imp. (§ 34, 4, § 104, 1) נָגַד 28 שָׁמַשׁוּן 27 הָלִילָה 26 ב 25 קָבַת 24 נָר 23 (§ 96, 2)
37 נֶשֶׁק 36 (§ 51, 1. a) יָצַק 35 שָׁמַן 34 פָּךְ 33 שְׁמוֹאֵל 32 Ni. fut. אָסַר 31 פָּרַח 30 פָּרַח
45 יְהֻדָּה 44 שָׂרִים plur. שָׂר 43 בָּבֶל 42 שָׁחַט 41 נִחְלָתוֹ 40 נָגַד 39 מָשַׁח 38 כִּי
רָבְלָה here with par. רָבְלָתָה.

§ 63. SECOND DECLENSION.

1. Under this are included all nouns having a mutable

vowel in the final syllable; they are either monosyllabic, or their preceding vowels are immutable.

Ad I. (*in the Paradigm.*) Monosyllabic words with a mutable A sound (Kamets or Patach).

- a. Nouns with Kamets: as גַּג roof, יָד hand (יָדָם, יָדָם), דָּם blood (דָּמָם).
- b. Nouns with Kamets, doubling the final consonant, when the word is lengthened at the end: as יָם sea, pl. יָמִים; זָמן time, זָמָן. The Kamets is shortened (§ 14, Short. c.).
- c. Nouns with Patach: יָשׁ, dual שָׁרִים breasts, בֵּן son, בְּרִי my son.
- d. Nouns with Patach, which double the final radical (derivates from ע״ע): as הָר mountain, (with article הַהָר) plur. הָרִים (for הַרִים), עַם people, pl. עַמִּים; חַי living, pl. חַיִּים; שָׂר chief, prince, pl. שָׂרִים (for שָׂרִים).

Ad II. Polysyllabic nouns with final Kamets or Patach: as מִשְׁפָּט judgment, כּוֹכַב star. Several nouns double the last radical: a) אֹלָם vestibule, porch, אֹלָמִים; אֹפֶן a wheel, אֹפְנִים; מְחֹשֶׁךְ darkness, dark place, מְחֹשְׁכִים; אֶתֶן gift, אֶתְנִים; שָׁאֵן adj. quiet, subst. wantonness, pride, שְׂאֵנִים; שׁוֹשָׁן a lily, שׁוֹשְׁנִים. b) מוֹרֵג threshing-sledge, מוֹרְגִים; גְּלָגֶל wheel, גְּלָגָלִים.

Ad III. Monosyllabic nouns with mutable Tsere. Chirek in שִׁמְךָ is the helping vowel. Other nouns of this kind, drop the Tsere only in the construct state plural, hence also with the grave plur. suffixes: as עֵץ tree, עֵצֶיךָ; עֵצִים, עֵצִי, עֵצִי, עֵצִיכֶם; גֹּבַח back, גֹּבְחֵיךָ; דַּע knowledge, דַּעְיךָ; רֵעַ companion, friend, רֵעֵיךָ.

Ad IV. 1) Several nouns of this class in the const. st. have final Patach: as מִסְפָּר lamentation, מִסְפָּר; מִזְבֵּחַ altar, מִזְבְּחֵיךָ; מְעֵשֶׁר tithe, מְעֵשֶׁרֶיךָ. 2) Before the suffixes כֵּן, כֵּם, כֵּךְ some of these take Seghol: as מְקַלְכֶם your staff; מוֹפְתֵיכֶם your sign, wonder. 3) Some nouns retain the Tsere in the plural absolute: as שְׁלִישִׁים

descendant of the third generation, **שְׁלִישִׁים**. 4) Several double the last consonant: as **פַּנְסָן** palm-branch, **פַּנְסָנִים**; **בְּרִמְלוֹ** well cultivated plain-orchard, **בְּרִמְלוֹ**.

Ad V. Nouns with Cholem, changing it into Kubbuts before the doubled final radical: as **קַרְרָם** an axe, **קַרְרָמִים**; **חֲרָטָם** sacred writer, person skilled in hieroglyphics **חֲרָטָמִים**; **גְּבֻנָּה** margin, border, **גְּבֻנָּה** height, summit, **גְּבֻנָּה**. To these also belong the derived nouns in י־, which often double the י, when the word is lengthened: as **נָכְרִי** a stranger, **נְכָרִי** a Jew, **יְהוּדִים** and **יְהוּדִים**.

Ad VI. Participles Kal, Piel and Hithpael, with the exception of ל־ה. Observe here that the forms with the suffixes ה, כֶּם, כֶּן are fourfold: 1) **קַטְלָה**, in Pause **קַטְלָה**. 2) With Ayin guttural **אֶהְבֶּה**. 3) With Lamed guttural **שִׁלַּחְהוּ**. 4) **אֵיבַהּ** (on account of the י).

Ad VII. Participles and other derivatives from verbs ל־ה, which terminate in ה־: as **רָאָה** seer, **קָצָה** end, change ה־ in ה־ in the const. state and drop ה־ entirely before any of the affirmatives: as **רָאָה** const. state **רָאָה**, with suff. **רָאִי**, plur. **רָאִים**, with local ה־: as **מָטָה** downwards, from **מָטָה**, **מַעֲלָה** upwards, from **מַעֲלָה**.

In a few instances the original termination י־ (§ 13, 7. a.) is restored. Thus with suff. **מְכַסֶּה** (*sing.*) thy covering (as from **מְכַסֵּי**); **מְקַנֶּה** (*sing.*) Is. 30, 23, **מְרַאֵה** (*sing.*) (erroneously taken for the plural). Ca. 2, 14. **עֲשֵׂוֹ** his Creator Ps. 149, 2.

EXERCISE 102.

לֹא עֹבֶדֶת דְּרִשְׁתָּהּ יְהוָה: כֹּה־אָמַר יְהוָה עֲשֵׂה בְרָאךְ יַעֲקֹב
וַיִּצְדָּק יִשְׂרָאֵל אֱלֹהֵי־רָא כִּי גֹאֲלִתִּיהָ קָרָאתִי בְּשֵׁמָהּ לִי־אֲתָהּ:
יְהוָה לִי בַעֲזָרִי וְאֲנִי אֲרָאָה¹ בְּשֵׁנָאִי: מְלֻכּוֹתָהּ² מְלֻכּוֹת כָּל־
עוֹלָמִים: אֱלֹהֵי־יִשְׂרָאֵל בִּי קוֹיָה³ אֲדֹנָי יְהוָה⁴ צְבָאוֹת אֱלֹהֵי־יִשְׂרָאֵל בִּי

מִבְּקִשְׁיָהּ אֱלֹהֵי יִשְׂרָאֵל; אֲנִי יְהוָה מְקַדְשְׁכֶם אָמַר יְהוָה: מִשְׁפֹּט
 אֲמַת שְׁפֹטוּ וְחָסֵד וְרַחֲמִים⁶ עֲשׂוּ אִישׁ אֶת-אָחוּיוֹ: אֶל-תְּהִי
 בְּתַקְעֵי-כַף בְּעַרְבִים⁹ מִשְׁאוֹת¹⁰ אִם-אֵין-לָהּ לְשֵׁלֶם לָמָּה יִקַּח
 מִשְׁכָּבָהּ¹¹ מִתְחַתֶּיהָ¹²: מִשְׁפֹּטֵי-יְהוָה אֲמַת: יְהוָה אַתָּה עֹז
 לִי הִפַּכְתָּ מִסִּפְרֵי¹³ לְמַחֹל¹⁴ לִי פִתַּחְתָּ¹⁵ שְׂקִי¹⁶ וְתִאָזְרֵנִי¹⁷
 שִׁמְחָה: הוּי חֲשִׁבֵי-אֹן¹⁸ וּפְעָלֵי רַע עַל-מִשְׁכְּבוֹתֶם בְּאוֹר הַבִּקְרָה
 יַעֲשׂוּהָ כִּי יִשְׁלָאֵל¹⁹ יָדִים: בְּמוֹתָהּ²⁰ יִמְעַט²¹ מִסִּפֵּר מִקְנָאִיהָ²²
 וְיִרְבּוּ דוֹבְרֵי שְׂקָר אַחֲרֶיהָ: לְפִיד²³ אִשׁ בֵּיד שְׂכוֹר²⁴ מִמִּשְׁלָה²⁵
 בֵּיד נָבֵל²⁶: קָנָה רַעִים²⁷ יִמְלֹטוּהָ מִצָּרָה וְאוֹתֵיכֶם יַעֲזוּבָהּ²⁸
 לְמִצּוֹא טוֹב: בְּאַפִּים²⁹ עֲצִים תִּכְבֶּה³⁰ אִשׁ וּבְאֵין²⁹ גִּרְוֹן יִשְׁתַּק
 מְרוֹן:

supply: my desire¹ kingdom² to wait on³ (§ 18. Note)⁴ to be ashamed⁵
 compassion, pity⁶ (§ 97, 4.)⁷ to strike⁸ to become a surety, to pledge⁹ debt¹⁰
 couch, bed¹¹ (§ 75, 7.)¹² lamentation¹³ dance¹⁴ to loosen, untie¹⁵ sackcloth¹⁶
 to gird¹⁷ (§ 85, 1. b.) iniquity¹⁸ in the power of¹⁹ מוֹת with suff.²⁰ (§ 66, 14.)
 to be or become little, few²¹ to envy²² a torch²³ intoxicated, drunk²⁴ do-
 minion, rule²⁵ wicked, foolish²⁶ friend²⁷ to help, assist²⁸ without²⁹ to go out,
 be extinguished³⁰.

EXERCISE 103.

And¹ the scribes² of the king were called at³ that time⁴,
 and it was written according to all that Mordecai com-
 manded to the Jews and to the rulers⁵ of the provinces⁶.
 Receive⁷ my instruction, the fathers' instruction, our in-
 struction. The angel⁹ of the Lord encampeth⁸ round about
 the just and delivereth¹⁰ them. And¹ the Philistines
 gathered¹¹ their camps together¹¹ to fight¹² with¹³ Israel.
 The Lord thy God walketh¹⁴ in the midst of thy camp,
 to deliver¹⁵ thee and to give up¹⁶ thine enemies¹⁷ before
 thee; therefore¹ shall¹⁸ thy camp be¹⁸ holy¹⁹. And¹ Jethro²⁰,
 the priest of Midian²¹, Moses' father-in-law²², heard (of) all
 that God had done for²³ Moses, and for Israel, his people,
 and he said: I, thy father-in-law, am come²⁴ to thee.
 Blessed²⁵ (be) the Lord, my strength²⁶, which teacheth²⁷
 my hands to war²⁸. My refuge²⁹, my deliverer³⁰ and (He)

in whom³¹ I trust³²; who subdueth³³ my people under me³⁴. The Lord is thy keeper³⁵: the Lord is thy shade³⁶. The Lord upholdeth³⁷ all that fall³⁸. My son meddle³⁹ not with rebels⁴⁰. Whoso mocketh⁴¹ the poor reproacheth⁴² his Maker⁴³. He that trusteth⁴⁴ in his (own) heart⁴⁵ is a fool. Deceit (is) in the heart of them that imagine⁴⁶ evil: but to the counselors⁴⁷ of peace (is) joy.

9 מְלֹאָךְ 8 part. חֲנָה 7 לְקַח 6 מְדִינָה 5 שָׂר 4 fem. עֵת 3 ב 2 סִפָּר 1 Conv. ו
 17 חָלַץ 10 Pi. קָבַץ 11 לָחֵם 12 Ni. ב 13 הַלֵךְ 14 Hit. part. נָצַל 15 Hi. נָתַן 16 אָיֵב
 26 הָיָה 18 קָרוֹשׁ 19 יָתְרוֹ 20 כִּדְרוֹ 21 חֲתָן 22 ל 23 part. בָּרַךְ 24 part. Kal. צוּר 25 part.
 31 בּוֹ 30 Pi. part. פָּלַט 29 (doubles the last cons.) מְשַׁבֵּב 28 קָרַב 27 Pi. part (§ 96, 8) לָמַד
 (doubles the last) צָל 35 part. שָׁמַר 34 (§ 75, 7) תַּחְתִּי 33 part. (§ 96, 8) רָדַד 32 pret. חָפָה
 41 with ל, part. לָעַג 40 שָׁנָה 39 Ifit. עָרַב 38 part (§ 96, 8) 37 part. סָכַן 36 cons-
 45 [doubles the last cons.] לָב 44 with ב, part. כָּטַח 43 part. עָשָׂה 42 Pi. pret. חָרַף
 47 part. יָעַץ 46 part. חָרַשׁ

§ 64. THIRD DECLENSION.

1. This declension comprises all nouns with an immutable vowel in the final syllable and mutable Kamets or Tsere in the penult: as גָּדוֹל great; אֱמוּנָה faithfulness, truth; זְכוֹרָה remembrance.

2. The Kamets or Tsere of the penult is dropped in the const. state and invariably when the word is lengthened. In forms like זְכוֹרוֹן, Dagesh of the middle radical is likewise dropped: as זְכוֹרוֹן. Words as פְּרוֹזֵן ruler, leader, with suff. פְּרוֹזוֹנוֹ (Chirek helping vowel); רָעָבוֹן famine, with suff. רָעָבוֹן, for רָעָבוֹן (§ 14, Rising I. b. B.).

3. Some nouns of the form זְכוֹרוֹן, when inflected, take Seghol instead of Chirek. Thus חֲזִיוֹן vision, const. state חֲזִיוֹן, plur. חֲזִיוֹנוֹת; עֲשָׂרוֹן a tenth part (dry measure), plur. עֲשָׂרוֹנִים.

4. A few nouns of this class retain the Kamets: as שְׁלִישׁ a measure, (prob. the third part of an Ephah), and a peculiar class of soldiers. מְעוֹן refuge, fortress; מְעוֹן shield; מְגִנֵּי; שָׁבוּעַ week Pl. שָׁבָעִים and שָׁבָעוֹת, const. st. שָׁבָעוֹת.

5. In this class are comprehended several nouns, which double the last radical: as עָרוֹם naked, עֵרְמַיִם; חֲרוֹל nettle, חֲרָלַיִם.

6. In several nouns of the form מְקוֹם place, especially those derived from verbs עָוָה, וָ is changed into וֹ: as מְנוּס flight, with suff. מְנוּסִי; מְנוּחַ rest, pl. מְנוּחִים; מְעוֹן habitation, pl. מְעוּנִים; מְגוּר fear, pl. מְגוּרִים; מְצוּר fortress, with suff. מְצוּרָה; מְתוּק sweetness, pl. מְתוּקִים.

EXERCISE 104.

יְהוָה זָקַף¹ כְּפֹפִיִּים²: נָצַר לְשׁוֹנֶה מִדְּבַר מְרָמָה: לֵב חָכָם
 לִימִינוֹ וְלֵב כְּסִיל לְשִׁמְאֵלוֹ: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת
 מְלֵא³ כָּל־הָאָרֶץ כְּבוֹדוֹ⁴: לְצַדִּיק זָכוֹן⁵ עוֹלָם⁶: בָּא זְרוֹן⁷ וַיָּבֵא
 קָלוֹן⁸ וְאֵת־צַנּוּעִים⁹ חֲכָמָה¹⁰: אָהֲבוּ אֶת־יְהוָה כָּל־חַסִּידָיו
 אֲמוּנִים¹¹ נָצַר יְהוָה: אֲבָן¹² שְׁלֵמָה¹³ רִצּוֹן¹⁴ יְהוָה: הֵיטָה
 לְמִשְׁלַל¹⁵ בְּיִשְׂרָאֵל הַגֹּם שְׂאוֹל בְּנִבְיָאִים: כְּבוֹד אֱלֹהִים הִסְתֵּר¹⁶
 דָּבָר וּכְבוֹד מַלְכִים חָקַר¹⁷ דָּבָר: בְּצַפּוֹר נִדְרַת¹⁸ מִן־קִנְיָה¹⁹ בֶּן
 אִישׁ נָדַד מִמְּקוֹמוֹ: יְהוָה אֲדַנִּינוּ מֶה־אֲדִיר²⁰ שִׁמְךָ בְּכָל־הָאָרֶץ:
 אִין מְלָה²¹ בְּלִשׁוֹנִי הֵן²² יְהוָה יִדְעֵת כְּלָה: אֶל־תִּגְעוּ²³ בְּמִשְׁחִי²⁴
 וּלְנִבְיָאִי אֶל־תִּרְעוּ: בִּישׁוּשִׁים²⁵ חֲכָמָה: לִשׁוֹן חֲכָמִים מִרְפָּא²⁶:
 רָשָׁע בְּחֵלוֹם²⁷ יַעֲוֶה²⁸ וְלֹא יִמְצְאוּהוּ²⁹ וַיִּדַּר³⁰ כַּחֲזוֹן³¹ לְלֵלָה:
 קָדוֹשִׁים תְּהִיוּ כִי קָדוֹשׁ אָנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה יִסַּר־אָרֶץ
 עַל־מְכוּנֶיהָ³² בְּלִיתְמוֹט עוֹלָם וְעַד³³: לֹא הִכִּילִי³⁴ אֲרוֹן הָעֵשֶׁר³⁵
 אֲבָל³⁶ הָעֵשֶׁר אֲרוֹן הִכִּילִי:

to raise¹ to bend, bow down² the fullness of³ glory, majesty⁴ (supply: is = His majesty fills the whole earth) remembrance⁵ (§ 83, 6)⁶ wantonness⁷ ignominy⁸ with⁹ lowly¹⁰ faithful¹¹ weight¹² perfect¹³ delight, acceptance¹⁴ proverb¹⁵ to conceal¹⁶ to search out¹⁷ to wander¹⁸ nest¹⁹ mighty²⁰ word²¹ behold²² to touch²³ the anointed (applied to priests, kings,)²⁴ old, aged man²⁵ healing²⁶ a dream²⁷ to fly away, vanish²⁸ (§ 76, 2. c.)²⁹ Hi. to chase away³⁰ vision³¹ foundation, basis³² עַד perpetuity, eternity, ועַד = eternity and eternity = forever and ever³³, avaricious, hard-hearted³⁴ riches³⁵ but³⁶.

EXERCISE 105.

Our Redeemer¹, the Lord of Hosts (is) His name, the Holy One of Israel. The multitude² of all the nations³ that fight⁴ against⁵ Israel and that distress⁶ them shall be as a dream of a night vision⁷ (of the vision of night). The upright⁸ shall inherit⁹ (what is) good. A son¹⁰ honoreth¹¹ (his) father, and a servant his master¹²: if then¹³ I (be) a father, where¹⁴ (is) mine honor¹⁵? and if I (be) a master¹⁶, where is my fear¹⁷? saith the Lord of Hosts unto you, O¹⁸ priests, that despise¹⁹ my name. As²⁰ a dew²¹ upon the grass (is) the favor²² of a king. God stilleth²³ the noise²⁴ of the seas²⁵, the noise of their waves²⁶ and the tumult²⁷ of the people²⁸. The Lord reigneth²⁹, clouds³⁰ and darkness³¹ (are) round about Him³²: righteousness and judgment (are) the habitation³³ of His throne³⁴. He that walketh³⁵ uprightly³⁶ and worketh³⁷ righteousness³⁸, and speaketh³⁹ truth in his heart⁴⁰. He (that) backbiteth⁴¹ not with⁴² his tongue, nor doeth evil to his fellow⁴³, nor taketh up⁴⁵ a reproach⁴⁴ against his neighbor⁴⁶; He that doeth⁴⁷ these (things) shall never⁴⁹ totter⁴⁸. God stands⁵⁰ at⁵¹ the right hand of the poor.

גַּאֵל 1 הַמּוֹן 2 גִּיּוֹ 3 צָבָא 4 part. (§ 96, 8) עַל 5 לְצַק 6 חִי. part. with 7 חֲזוֹן 8 הַמִּים 9
 נִחַל 10 בֵּן 11 fut. (§ 101, I. c.) וְאִם 12 אָדוֹן 13 אֵיחָה 14 כְּבוֹד 15 אֲרוֹנִים 16 (§ 82, 4 b.)
 מוֹרָא 17 מְנוּחָה 18 part. 19 כֹּחַ 20 טַל 21 רְצוֹן 22 שְׂבַח 23 Hi. part. שְׂאוֹן 24
 יָם 25 (doubles the last cons.) גַּל 26 (doubles the last cons.) הַמּוֹן 27 לְאִם 28 plur., doubles
 29 pret. Pause! מְלֶכֶךְ 30 [strong shortening of the vowel § 14, II. Shortening e] the last cons. —
 עֶרְפֶּל 31 כְּבִיב 32 with plur. suff. מְכוֹן 33 כְּסֵאוֹן 34 part. Kal 35 תְּמִים 36
 פָּעַל 37 צָרַק 38 דָּבַר 39 part. Kal. לִבָּב 40 רָגַל 41 pret. עַל 42 רַע 43 חֲרָפָה 44
 נִשְׂאָה 45 pret. קָרוֹב 46 part. in const. state מוֹט 47 Ni. fut. לְעוֹלָם 48 ל 49 fut. 50 ל 51

§ 65. FOURTH DECLENSION.

1. To this belong nouns of two syllables either with mutable Kamets in both, or with Kamets in the second and Tsere in the first, or with Kamets in the first and Tsere in the last: as דְּבָר word, לֵב heart, זָקֵן old.

2. Vowel changes in this declension ;

a. Kamets or Tsere in the first syllable always drop :

זְקַנִּי, לִבִּי, דְבַרִּי.

b. Kamets and Tsere in the last syllable, are changed in the const. state sing. and before the suffixes כֶּם, כֵּן in sing. into Patach: as דְבַר, זֶקֶן, לֵב, דְבַרְכֶם, זְקַנְכֶם, לִבְכֶם.

c. In the plural and before the light suffixes sing. and pl. final Kamets and Tsere are retained: as זְקַנִּים, דְבַרִּים, לִבְבוֹת, זְקַנֵּי, דְבַרֵּי.

d. In the const. state plur. and before the grave suffixes plur. final Kamets and Tsere drop: as זְקַנְכֶם, דְבַרֵּי; but שְׁעָרֵי, חֻמְוֵי, the helping vowel is Patach on account of the guttural.

3 In כַּנָּף wing, זָנַב tail, צִלְעַ rib, the helping vowel in the plural is Patach instead of Chirek: as זְנַבוֹת, כַּנְפוֹת, צִלְעוֹת.

4. In a few nouns of the form קָטַל and קִטַּל, the Segholate form (§ 66.) is used in the const. st. and before suffixes: as עֲשָׂן smoke, const. state עִשָּׂן and עִשָּׂן; עֲנָף branch, with suff. עֲנַפְכֶם; צִלְעַ rib, const. st. צִלְעַ and צִלְעַ, with suffixes צִלְעֵי.

5. Some nouns of the form קָטַל take the Segholate form in the const. st. e. g. כְּתֵף shoulder, const. st. כִּתְפוֹ; גֵּדֵר wall, const. st. גִּדְרוֹ; יֵרֵךְ hip, const. st. יִרְדֵּךְ; גֵּזֵל robbery, const. st. גִּזְלוֹ; אֵרֶךְ long, const. st. אִרְדֵּךְ; כָּבֵד heavy, once const. st. כִּבְדוֹ; עָרַל uncircumcised, const. st. עִרְלוֹ and עִרְלוֹ.

6. Some nouns of the form קָטַל retain Tsere in the plur. const. st. e. g. יָשָׁן sleeping, const. יִשְׁנֵי; אָבֵל mourning, אִבְלֵי; שְׂמֵחַ joyful, שְׂמֵחֵי (but also שִׁכַח 'שמח' forgetful, שִׁכְחוֹ; חִפְצֵי delighting, חִפְצֵי).

EXERCISE 106.

ראשׁ¹ דְבַרְךָ יְהוָה יֵאָמֵת: יְהוָה נָתַן לָחֶם לְרַעְבִּים: זֶרַח²

בַּחֹשֶׁךְ אֹר לְיִשְׂרָאֵל: יְהוָה מִסַּלַּח עַל־כַּנְפוֹ³ רוּחַ: בְּרָקִים⁴

לִמְטֵר עֲשֵׂה: חַיִּי בְּשָׂרִים⁵ לֵב מִרְפָּא⁶: חֲכִסִּיל חֲבָק⁷ אֶת־יָדָיו
 וְאָכַל אֶת־בִּשְׂרוֹ: סוֹר⁸ יְהוָה לִירְאָיו: אֲרַבְעָה⁹ הֵם קִמְנִי¹⁰-
 אֶרֶץ וְחֶמְהָ חֲכָמִים מִחֲכָמִים¹¹ הַנְּמָלִים עִם לֹא עָזוּ¹² וַיְבִינּוּ¹³
 בְּקִיץ לַחֲמָם: שְׁפָנִים¹⁴ עִם לֹא־עָצוּם וַיִּשְׂמוּ בְּסֻלַּע¹⁵ בֵּיתָם:
 מֶלֶךְ אֵין לְאַרְבֶּה¹⁶ וַיֵּצֵא חֲצִיץ¹⁷ כְּלוֹ: שְׂמִמִּית¹⁸ בְּיָדִים תְּהַפֵּשׂ¹⁹
 וְהִיא בְּהִכְלֵי מֶלֶךְ: הָרָר²⁰ זְקֵנִים שִׁיבָה: הַלֵּךְ אֶת־חֲכָמִים
 יַחְכֵּם: יְהוָה יֵשֵׁב עַל־חֹונ²¹ הָאָרֶץ וַיִּשְׁבֶּיהָ לוֹ בְּחֹנָבִים²²:
 תַּמִּימִים²³ יִשְׁכְּנוּ יַחַד²⁴ וַיְהַעֲנֹנוּ עַל רוֹב שְׁלוֹם וּבְנֵי כְּלִיעַל²⁵
 יִתְפָּרְדּוּ אֵין שְׁלוֹם לְרַשְׁעִים: בְּקָהֶל²⁶ מִשְׁחָקִים²⁷ יִשְׁחַק²⁸ וּבְסוֹד²⁹
 בּוֹכִים בְּכָה:

the summit¹ to break forth² wing³ lightning⁴ flesh, body⁵ quietness, softness⁶ to fold⁷ counsel⁸ four⁹ little¹⁰ (§ 83, 7.) Pual: to be made wise, hence: exceeding wise¹¹ strong¹² to prepare¹³ the coney¹⁴ rock¹⁵ locust (§ 82, 1.)¹⁶ division¹⁷ (by bands) a spider¹⁸ to catch¹⁹ (§ 76, 2. d.) ornament²⁰ circle²¹ locust (a peculiar species, small and edible)²² upright one²³ conjointly²⁴ worthlessness, lowness²⁵ (§ 89, 4.) an assembly²⁶ to rejoice, to play, dance (Pi.)²⁷ to laugh, rejoice, dance²⁸ a circle, an assembly²⁹.

EXERCISE 107.

The Word of our God shall stand¹ forever. And² the Lord had rained down³ manna⁴ upon the Israelites to eat, and had given them (of) the corn⁵ of heaven. The Lord is far from the wicked. Two⁶ (things) have I required⁷ of Thee⁸, deny⁹ me¹⁰ (them) not before¹¹ I die¹²! Remove far¹⁵ from me vanity¹³ and lies (transl. the word of lie)¹⁴: give me not poverty¹⁶ nor¹⁷ riches¹⁸. Lest I be full¹⁹, and deny (Thee)²⁰, and say, Who is the Lord? or lest I be poor²¹, and steal²², and take²³ the name of my God (in vain). Fear the Lord, (ye) his saints²⁴: for there is no²⁵ want²⁶ to them that fear²⁷ Him. If ye hearken²⁸ to these judgments and keep²⁹ and do²⁹ them, the Lord thy God shall keep²⁹ unto thee His covenant. And He will love²⁹ thee and bless²⁹ thee and multiply²⁹ thee: he will bless²⁹ thy corn, thy wine³⁰, thine oil³¹, thy flocks³² and thy herds³³. Speak ye to³⁴ the heart of Jerusalem, and

call unto³⁵ her, that her warfare³⁶ is accomplished³⁷, that her iniquity³⁹ is pardoned³⁸, for she hath received⁴⁰ of the hand of the Lord, double⁴¹ for⁴² all her sins⁴³.

transl. from קים 1 ו 2 C. קטר 3 III. מן 4 הַגִּן 5 שְׁתִּים 6 שְׁאֵל 7 מֵאֲתָן 8 מְנַע 9
 19 fut. שָׁבַע 17 עָשָׂר 17 ו 16 רָאשׁ 15 Hi. רַחֵק 14 כָּזַב 13 שָׁוָא 12 fut. 11 מְטָרִים 10 me
 25 אין there is no: 24 קְדוֹשׁ 23 pret. תִּפְשׁ 22 pret. וַיִּבֶן 21 Ni. fut. יִרְשׁ 20 Pi. pret. כָּחַשׁ
 31 יִצְהָר 30 תִּירוֹשׁ 29 pret. with C. ו 28 with acc. שָׁמַע 27 to his fearers = יָרָא 26 מַחְסוֹר
 (generally masc. צָבָא 35 with pl. suff. אֵל 34 עַל 33 (§ 82, 1.) בָּקָר 32 (§ 82, 1.) צֹאן
 41 כְּפָלַיִם 40 לָקַח 39 (gen. masc., here fem.) עוֹן 38 Ni. pret. רָצָה 37 מִלָּא 36 here fem.)
 42 בַּחֲטָאתֶיהָ 43

§ 66. FIFTH DECLENSION.

1. In this are embraced the large class of nouns called *Segholates*, which had originally three consonants, with but one vowel, following the first one. In order to make them dissyllabic, a helping vowel has been added, regularly Seghol, hence the term: *Segholate forms*. The original vowel was: short a, i, or o (ֶ, ִ, ֹ): as מִלְּךָ, קְדוֹשׁ, סֵפֶר. By the addition of the helping Seghol under the second consonant, the short vowel being now in an open syllable is lengthened. The Chirek becomes Tsere, the Kamets-Chatuph, Cholem, the Patach, however, irregularly changes into Seghol, in pause only does it lengthen regularly into Kamets; thus the original מִלְּךָ, קְדוֹשׁ, סֵפֶר become מִלְּךָ, קְדוֹשׁ, סֵפֶר in pause מִלְּךָ, קְדוֹשׁ, סֵפֶר.

2. The second vowel being only a helping vowel, all words of this declension are Milel.

3. On the lengthening of the word the original form is resumed: as מִלְּכִי, סֵפֶרוֹ, קְדוֹשֵׁךָ.

NOTE I. Hence He local (§ 19, 6.) appended to a Segholate, requires the original form: as אֶרְצָה to the land (אֶרֶץ, orig.

(אָרֶץ); בֵּיתָהּ to the house (בֵּית, orig. בֵּיתָ). When the original vowel in the segholate form is, o, הֶ is accented: as צִעְרָה, אֶהְלָה.

4. In the const. state sing. the forms קָדֵשׁ, סִפָּר, מִלֶּךְ remain unaltered.

NOTE II. זֶרַע seed, חֲדָר an apartment, room, סָחַר gain, profit, נִטְעָה plantation, plant, הֶבֶל a breath, a vain thing, in const. st.: זֶרַע, חֲדָר, סָחַר, נִטְעָה, הֶבֶל.

5. A kindred form of this class, embraces all those words of three consonants with but one vowel after the *second* one: as דְּבִשׁ honey; גֵּבֶר and גִּבּוֹר man; שֵׁכֶם shoulder; לֶשֶׁר moisture; דִּיּוֹ ink; אֲנָם marsh, marshy place, and the infinitives of Kal, of the form קָטַל, קִטְל. They agree with the Segholates in inflection: as דְּבִשֵׁי, קִטְלֵי, שֵׁכְמֵי.

6. From this form (5. vowel under the second consonant) are taken the plural absolute and the plural forms with light suffixes: as מַלְכִים, סִפְרִים, קָדְשִׁים, מַלְכֵי, סִפְרֵי, קָדְשֵׁי.

7. From the regular (מֶלֶךְ etc.) are formed the plural construct state and the plural with grave suffixes: as מַלְכֵי, קָדְשֵׁיהֶן, סִפְרֵיהֶן, מַלְכֵיהֶם, קָדְשֵׁיהֶם, סִפְרֵיהֶם.

NOTE III. When the final radical is one of the בגדכפת, the aspirated pronunciation of the plural absolute is retained in the const. st. and before the grave suffixes; as מַלְכֵי, מַלְכֵיהֶם, but in sing. מַלְכֵי, מַלְכֶם.

8. In the form of two Seghols, as מֶלֶךְ, the first generally stands for the original Patach (מֶלֶךְ). But a considerable number had Chirek originally: as בְּגָד garment, בְּטַח trust, confidence, בְּרֶךְ knee, נֶשֶׂם rain, זָכַר remembrance etc., with suffixes: בְּגָדֵי, זָכָרֵי.

9. In the forms with two Seghols (מֶלֶךְ) and Tsere with Seghol (סִפָּר), some (most of which are Pe gutt.) have Seghol as the original short vowel: as אָבָר pinion, with

three original forms as follows: פֵּרִי fruit, (פָּרִי), חֲצִי half, (חֲצִי), חָלִי sickness, (חָלִי); hence פָּרִי in pause פְּרִי, suff. חָלִי in pause חָלִי, suff. חֲצִי, suff. חֲצִי, suff. פְּרִי.

II. From such nouns of ל"ה, the third radical of which was originally ו, arise שָׁחוּ, from שָׁחַ, תָּהוּ, from תָּהַו, בָּהוּ, from בָּהַו (§ 12, 7, b. 3.)

EXERCISE 108.

אֲרַח¹ צְדִיקִים כְּאוֹר נֹהָ²: כָּל־דְּרָכֵי־אִישׁ זָה³ בְּעֵינָיו וְהִכֵּן⁴
רוּחוֹת יְהוָה: יְהוּה עֲזָרְנוּ וּמִגִּנּוּ⁵: וְהִיָּה הַצְּדִיק כְּעֵץ שְׂתוּל⁶
עַל־פְּלָגֵי־מַיִם אֲשֶׁר פְּרִי⁸ יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא־יִבּוֹל⁹: בְּאֲזִנֵּי
צִסִּיל אֶל־תְּדַבֵּר כִּי־יָבוּז לְשֹׁכֵל¹⁰ מִלֵּיָהּ: הִלְלוּ אֵל בְּקֹדְשׁוֹ
הַלְלוּהוּ כִּרְב גְּדֻלוֹ¹¹: יְהוּה נָתַן לְכָל אֶת־אֲכָלָם¹²: רְאִיתִי
עֲבָדִים עַל־סוּסִים וְשָׂרִים הַלְכִים כְּעֲבָדִים עַל־הָאָרֶץ: לֹא יִמְלֹט
רֶשַׁע¹³ אֶת־בְּעָלָיו¹⁴: עַל־כִּרְסֵי אִישׁ עֲצָל עֲבַרְתִּי וְהִנֵּה גִדְר¹⁵
אֲבָנָיו¹⁶ נִהְרָסָה¹⁷: בְּבִקֵּר זֶרַע אֶת־זֶרְעֵךְ: גְּדֻלִים מַעֲשֵׂי יְהוָה
הוֹד¹⁸ וְהִדְר פָּעֵלוֹ¹⁹: זִבְחֵי²⁰ אֱלֹהִים רוּחַ נְשִׁבָרָה: גִּבֵּר מַחְלִיק²¹
עַל־רַעְהוּ רִשְׁת פּוֹרֵשׁ²² עַל־פְּעָמָיו²³: חוֹשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְנוֹ
וְאִהְבוּ שְׁחָרוֹ²⁴ מוֹסֵר: שׁוֹמֵר נַפְשׁוֹ נוֹצֵר דְּרָכָו: לֵב אָדָם
יִחְשָׁב²⁵ דְּרָכָו וְיִהְיֶה יָכִין²⁶ צִעְרוֹ²⁷: לֹא תִבּוֹז לְעֵנִי²⁸ בְּעֵינָיו²⁹:
הָרִשׁ יִכְבֵּד בַּחֲכָמָתוֹ³⁰ וְהַעֲשִׂיר בְּעֲשָׂרוֹ: בֵּין רִשְׁעִים לֹא תִשָּׁב
וּבְחָבֵל³¹ מְלוֹצְצִים³² אִטֵּם אֲזַנִּיךְ: אֵל תִּירָא מוֹת כִּי זֶה חֲלָקֶךָ:
כְּשִׁמְשׁ מֵאִיר לְכָל בֶּן רַחֲמֵי יְהוָה עַל כָּל מַעֲשָׂיו גְּדֻלוֹ יַעֲדוּ³³
הַשָּׁמַיִם וְחִסְדּוֹ מְלֵאָה הָאָרֶץ: עֲזָה כְּמוֹת אֶהְבֶּה קִשָּׁה³⁴ כְּשִׂאוֹל
קִנְאָה רִשְׁפִּיהָ³⁵ רִשְׁפֵי אִשׁ שְׁלֵהֲבַתָּה³⁶: אִם־יִתֵּן אִישׁ אֶת־
כָּל־הוֹן בֵּיתוֹ בְּאֶהְבָּה בּוֹז יָבוּז לוֹ:

the path¹ brightness, splendor² pure³ to weigh⁴ shield⁵ to plant⁶ rill⁷
fruit⁸ to wither⁹ intelligence¹⁰ greatness¹¹ food¹² wickedness¹³ possessor,
person given or addicted to a thing¹⁴ the wall¹⁵ stone¹⁶ to break, pull
down¹⁷ (§ 93, 7.) magnificence¹⁸ the deed¹⁹ sacrifice (§ 83, 4.)²⁰ to flatter²¹

to spread²² step, footstep²³ to seek early, diligently²⁴ (§ 93, 3. = seeks early it, the correction) to devise²⁵ to direct, prepare²⁶ step²⁷ poor, afflicted²⁸ fr. עָנִי affliction, misery²⁹ wisdom³⁰ company³¹ scorner, scoffer³² to testify, bear witness³³ hard, vehement³⁴ flame, burning³⁵ the flame of Jah, i. e. kindled by God³⁶.

EXERCISE 109.

Bless the Lord my soul¹, and my innermost² (bless) His holy³ name. I will lift up⁴ mine eyes to the hills⁵, from whence⁶ cometh my help⁷. My help (cometh) from⁸ the Lord, who made⁹ heaven and earth. He will not suffer¹⁰ thy foot¹² to totter¹¹. The earth is full¹⁴ of the goodness¹³ of the Lord. Say not, I will do so¹⁶ to him as¹⁵ he has done to me: I will render¹⁷ to the man according to his work¹⁸. And¹⁹ Hiram²⁰ sent to Solomon, saying, I have heard what²¹ thou sentest to me for²¹: (and) I²² will do all thy desire²³ concerning²⁴ cedar-trees (trees of cedars)²⁵, and concerning fir²⁶-trees. My servants shall bring²⁷ (them) down²⁷ from Lebanon²⁸ unto²⁹ the sea, and thou³⁰ shalt do my desire in³¹ giving bread for my household (bread of my house). Saul³² and Jonathan³³, lovely³⁴ and pleasant³⁵ in their lives, also³⁶ in their death were not parted³⁷, they were swifter⁴⁰ than³⁸ eagles³⁹, they were stronger⁴² than lions⁴¹. Arise, walk through⁴³ the land in⁴⁴ the length⁴⁵ of it and in the breadth⁴⁶ of it; for I will give it unto thee. My flesh⁴⁸ and my heart⁴⁹ faileth⁴⁷, (but) God (is) the strength⁵⁰ of my heart, and my portion⁵¹ for ever.

5 (with the art. הָהָר; in plur. § 17, 1) הַר 4 נָשָׂא 3 (§ 83, 6. b.) 2 plur. קָרַב 1 fem. נָפֶשׁ
 12 (subst. with art.) כּוֹס 11 רִגְלֵי 10 נֹתֵן 9 = the maker of (part. עוֹשֶׂה) 8 מַעַם 7 עֵזְרִי 6 מֵאֵין
 20 חִירָם 19 Conv. ו 18 פְּעֵל 17 Hi. שׁוּב 16 בְּן 15 בְּאִשֶׁר 14 (§ 85, 2.) מֵלֵא 13 חֹסֵד
 27 Hi. יָרַד 26 בְּרוּשׁ 25 אֲרוֹן 24 כ 23 חֲפִץ 22 (§ 93, Note) אֲנִי 21 (§ 111, 2.) אֶת אִשֶׁר
 33 לְבַנּוֹן 32 שְׂאוֹל 31 with inf. ל 30 (§ 93, Note) אָהָה 29 (§ 19, 6.) 28 (§ 80, 3.) יוֹתֵן
 39 נֶשֶׁר 38 (§ 91, 1. 2.) 37 Ni. פָּרַד 36 ו 35 with art. נָעִים 34 Part. Ni. with art. אַהֲבָה
 46 קָלִל 40 pret. אֲרִי, זֹת, pl. 41 גָּבַר [pl. גְּבָרוֹ - גְּבָרָה] 42 ל 43 ל 44 אֲרוֹן 45 רַחֲב
 47 פָּלָה 48 שָׂאֵר 49 לִבִּב 50 צִיר 51 חֶלֶק.

§ 67. THE FORMATION OF FEMININES.

1. The feminine termination ה־ is appended to the masc. noun, affecting it in the same manner as the light suffixes. I. סוּם, fem. סוּסָה; מוּצָא, fem. מוּצָאָה; II. Decl. מוּקָר, fem. מוּקָרָה; אֶרֶץ, fem. אֶרֶצָה; חוּזָה, fem. חוּזָה; III. Decl. זָקֵן, fem. חֲכָמָה; חֲכָם, fem. חֲכָמָה; IV. Decl. מְלִיךָ, fem. מְלִיכָה; מְלִיכָה, fem. מְלִיכָה; V. Decl. עֵגֶל, fem. עֵגֶלָה; עֵלֶם, fem. עֵלֶמָה; צִיר, fem. צִירָה; אָכַל, fem. אָכַלָה.

2. The toneless fem. ending ת־, modifies a) the antepenult like ה־: as גִּדְרֵת wall, from גִּדְרָה; b) the penult like the Seghol in מְלִיכָה, for מְלִיךָ, viz. by the Seghol of ת־ the preceding vowel, with a few exceptions, becomes like it in sound: Patach and Kamets become Seghol: as פָּחַת, fem. פָּחַתָּה; עֲצָרָה, fem. עֲצָרָתָה; Tsere becomes Seghol: גִּדְרָה, fem. גִּדְרָתָה; Chirek (־) becomes Seghol: גִּבִּיר, fem. גִּבִּירָה.

When ת־ is appended to the nouns in י־ and ו־ (Derivatives from ל"ה, i-et and u-et are contracted into י־ת and ו־ת) שְׁבִי, (for שְׁבִיתָ), שְׁבוּתָה (for שְׁבוּתָה).

§ 68. DECLENSION OF FEMININES.

In inflection feminine nouns undergo less change than masculine ones, and are classed as follows:

CLASS I. Nouns with immutable vowels before the feminine termination ה־: as חֻקָּה, fem. חֻקָּה; קַמְטָה, fem. קַמְטָה; גִּדְרָה, fem. גִּדְרָה; statute, law.

CLASS II. Nouns with mutable Kamets or Tsere before the fem. termination ה־: as עֲצָה, fem. עֲצָה; תּוֹעֵבָה, fem. תּוֹעֵבָה; abomination, צְדָקָה, fem. צְדָקָה; righteousness.

CLASS III. Nouns derived from the segholate form of the masculine: as מְלִיכָה, fem. מְלִיכָה; גַּעֲרָה, fem. גַּעֲרָה; a young woman, from גָּעַר; אִמְרָה, fem. אִמְרָה; word, saying, from אָמַר; חֻזְקָה, fem. חֻזְקָה; strength, from חָזַק.

CLASS IV. Nouns properly Segholates, terminating in

תֹּֿתָ (with gutturals תֹּֿתָ) תֹּֿתָ, תֹּֿתָ: as גַּבְרַתֹּֿ mis-
tress; אִשְׁתֹּֿ wife: כֹּתְנֹתֹֿ coat.

§ 69. FIRST DECLENSION.

In this declension the ending only undergoes changes in the const. st.: הֹֿתֹֿ is commuted into תֹּֿתָ: as חֲקָה const. st. חֲקָתֹֿ.

Before light suffixes the Patach of תֹּֿתָ being in an open syllable becomes Kamets: as סוֹכְתִי, but סוֹכְתֶכֶם. The plural סוֹכְתוֹת remains unchanged in all forms.

He local (הֹֿתֹֿ) changes the fem. termination הֹֿתֹֿ into תֹּֿתָ: as מְרַתָּה, from מְרָה n. p. (bitter fountain).

EXERCISE 110.

יְהוָה יֹדֵעַ תַּעֲלָמוֹת¹ לֵב: תַּחֲלֵת² חֲבֵמָה יִרְאֵת יְהוָה: אֲשֶׁר־
תַּמְיִמִי³ דֶּרֶךְ הַהֲלָכִים⁴ בְּתוֹרַת יְהוָה: הַשְּׂמִישׁ כַּחֲתָן⁵ יֵצֵא
מִחֲפָתוֹ⁶ יִשִּׁישׁ⁷ כְּגִבּוֹר לְרוּץ אֲרָח: מִקְצֵה⁸ הַשָּׁמַיִם מוֹצֵאוֹ⁹
וְתִקְוַתוֹ¹⁰ עַל-קְצוֹתָם⁸ וְאִין נִסְתָּר¹¹ מִחֲמַתוֹ¹²: אֶךְ¹³ אֵל-
אֱלֹהִים דּוֹמֶיָה¹⁴ נִפְשֵׁי מִמֶּנּוּ יִשְׁוֹעֵרֵי: אִשְׁלָם תּוֹדוֹת לַיהוָה כִּי
הִצִּיל¹⁵ נִפְשֵׁי מָמוֹת: הִדְרִיכֵנִי בְּנִתִּיב¹⁶ מִצְוֹתֶיךָ כִּי בּוֹ חֲפָצְתִּי:
שָׁמְעוּ רְחוּקִים¹⁷ אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים¹⁸ גְּבוּרָתִי: נִפְשֵׁי
תִּגִּיל בִּיהוָה תִּשְׂשִׂישׁ בִּישְׁוֹעָתוֹ: לְשׁוֹנֵי תַּהֲגָה¹⁹ צִדְקָךָ²⁰ כָּל-הַיּוֹם
תַּחֲלֵתְךָ²¹: שֹׁמֵר פִּי²² וְלִשׁוֹנוֹ שֹׁמֵר מִצְוֹת נִפְשׁוֹ: רַבּוֹת רַעוֹת
צִדִּיק וּמִבְּלֵן יִצִּילֵנוּ יְהוָה: בְּרַעְתּוֹ יִדְחָה²³ רָשָׁע: לוֹלִי²⁴ תּוֹרַתְךָ
שִׁעֲשִׂעֵי²⁵ אִזְ אֲבָרְתִי כְּעֵנִי: אֱלֹהֵי עוֹלָם יְהוָה אִין חֲקָר²⁶
לְתַכְוִנָּתוֹ:

secret¹ the beginning² perfect³ (§ 83, 7:); (§ 96, 8.)⁴ bridegroom⁵ bridal-
chamber⁶ to rejoice⁷ the end, extremity⁸ a going out, a rising⁹ circuit¹⁰ to
hide, conceal¹¹ the heat¹² only¹³ silent resignation¹⁴ (i. e. perfectly resigned)
to deliver, rescue¹⁵ path¹⁶ far off, remote¹⁷ near¹⁸ to utter¹⁹ righteousness²⁰
praise²¹ his mouth²² push, thrust down²³ unless²⁴ delight²⁵ searching,
חֲקָר אִין חֲקָר לֵא, unsearchable²⁶. (§ 108, 1.)*

EXERCISE 111.

My soul, wait³ thou only¹ upon² God; for my hope⁴ (is) from Him. He only (is) my rock⁵ and my salvation⁶: He (is) my defence⁷, I shall not totter⁸. As⁹ the man (is), (so is) his might¹⁰. Thou shatterest the ships¹¹ of Tarshish with¹² an east¹⁴ wind¹³. According to Thy name O God, so (is) Thy praise¹⁵ unto¹⁶ the ends¹⁷ of the earth. The fear¹⁸ of the Lord (is) clean¹⁹, enduring²⁰ forever. My son²¹, walk²² not thou in the way of wicked; refrain²³ thy foot from their path²⁴. And Rechab²⁵ and Baanah²⁶ came into²⁷ the midst²⁸ of the house, and the king lay²⁹ on³⁰ his bed³¹ in his bed³²chamber³³, (in the chamber of h. b.) and they smote him, and slew³⁴ him. Behold, we (were) binding³⁵ sheaves³⁶ in the field, and, lo, my sheaf arose, and also³⁷ stood upright³⁸; and behold, your sheaves surrounded³⁹, and prostrated themselves⁴⁰ to my sheaf. Go and cry⁴¹ unto the gods, which ye have chosen; let them save⁴² you⁴³ in the time⁴⁴ of your distress⁴⁵. And ye have this day scorned⁴⁶ your God, who himself⁴⁷ saved⁴⁸ you out of all your evils⁴⁹ and your troubles⁵⁰.

אָךְ 1 לְ 2 דָּמַם 3 תִּקְוָה 4 צוּר 5 יְשׁוּעָה 6 מְשׁוּבָה 7 [doubles the last cons.] מוֹט 8 Ni.
 9 גְּבִירָה 10 אֲנִיָּהּ 11 בְּ 12 רִיחַ 13 קְרִים 14 תְּהִלָּה 15 עַל 16 קִצּוֹ 17 יְרָאָה 18 כּוֹ
 19 טְהוֹר 20 עָמַד [part.] 21 בֵּן 22 Kal 23 מְנַע 24 נְתִיבָה 25 רֶכֶב 26 בְּעֵנָה 27 עַד 28
 29 תוֹךְ 30 שָׁכַב part. 31 מְטָה 32 חֲרָר 33 מְשַׁכֵּב 34 מוֹת 35 Hi. אֵל 36 Pi.
 37 אֶלְמָה [ות and ים plur.] 38 נָם 39 נָצַב Ni. Pause! 40 קָבַב fut. שָׁחָ, C. ו. 41 Hiith.
 42 זָעַק 43 יֵשַׁע fut. Hi. 44 עֵרַו 45 צָרָה 46 מָאֵס 47 הוֹיָא part. 48
 49 רָעָה 50 צָרָה

§ 70. SECOND DECLENSION.

1. The words of this declension drop the Kamets and Tsere in the inflection, excepting in the plural absolute: as שָׁנָה year, שָׁנָת, שָׁנָתִי, but שָׁנוֹת.

2. When Sh'va precedes the termination הַ, הֵּ, (as in paradigm) a helping vowel is used: as צִרְקַת, for צִרְקָה, from צִרְקָה.

3. In the following words Kamets and Tsere are immutable, hence all these words belong to the first declension: יבִישָׁה (the feminine of קָטַל § 62, 2.) dry land; חִשְׁכָּה (for חִשִּׁיכָה) darkness; בְּקִשָּׁה request; נֶאֱצָה re-proach; פְּרִישָׁה (for פְּרִישָׁה) exposition; אִזְכָּרָה memorial; הַצִּלָּה deliverance; הַפָּרָה a knowing; צָרָה (fr. צָרַר, Kamets to comp. the Dagesh), רָעָה evil, (fr. רָעַע); בָּרָה pure, (fr. בָּרַר); גִּרָה rumination, (גָּרַר); מְאָרָה curse, (אָרַר); מְגָרָה a saw, (fr. גָּרַר); זָרָה strange, (fr. זָוַר); בָּמָה hight; עֵדָה witness; מְלֵאָה full; טְמֵאָה unclean; אֲבָדָה something lost; גְּזֻלָּה robbery; אֲפֵלָה darkness; בְּרֵכָה pool; גְּנֻבָה something stolen; מְרָרָה gall; שְׂרָפָה burning; תְּאֵנָה fig; מִהֲפָכָה overthrow; מִגְּפָה plague etc.

4. Several nouns take in the const. st. and before suff. the Segholate form תִּתְּ or תִּתְּ: as

מַמְלָכָה kingdom,	const.	מַמְלָכַת,	with suff.	מַמְלָכָתִי
מִשְׁפָּחָה family,	"	מִשְׁפַּחַת,	"	מִשְׁפַּחָתִי
מְלָאכָה work,	"	מְלָאכַת,	"	מְלָאכָתִי
מְרֻכְבָּה chariot,	"	מְרֻכְבַּת,	"	מְרֻכְבָּתִי
מְמִשְׁלָה government,	"	מְמִשְׁלַת,	"	מְמִשְׁלָתִי
מִלְחָמָה war,	"	"	"	מִלְחָמָתִי
תְּפָאָרָה ornament,	"	תְּפָאָרַת,	"	תְּפָאָרָתִי

בְּהֵמָה cattle, with suff. בְּהֵמָתֵינוּ; עֲטָרָה crown, const. עֲטָרַת; גְּבִירָה mistress, const. גְּבִירַת; לֵהָבָה flame, const. לֵהָבַת.

EXERCISE 112.

מִהוּקָה¹ שְׁנַת² הַעֲבֹד³: בְּכִרְבַּת יִשְׂרָאֵל תְּרוּם⁴ קָרַת⁵: בְּרֻכּוֹת
 לְרֵאשִׁי צְדִיק: בְּפִשֵׁעַ שְׁפָתַי מוֹקִישׁ⁶ רָע וַיֵּצֵא מִצָּרָה צְדִיק:
 צְדִיק יְהוָה צְדָקוֹת⁷ אָהֵב: כָּל־לִבְבוֹת דָּרַשׁ⁸ יְהוָה וְכָל־יֵצֵר⁹
 מִחֲשָׁבוֹת¹⁰ מִבֵּין¹¹: גֵּר יְהוָה נִשְׁמַת¹² אָדָם חֲפֵשׁ¹³ כָּל־חֲרָרִי¹⁴
 בְּטָן: תוֹעֵבֶת¹⁵ יְהוָה כָּל־גִּבְיָה¹⁶-לֵב: חֲכִית מְלֶךְ מִלְּאֲכֵי¹⁷ מוֹת:

בָּרַב־עַם הַדֹּרֶת¹⁰ מֶלֶךְ וּבְאִפְסִים²⁰ לֹא־מִחַתֶּת²² רוּזֹן²³ ;
 יַדְעֵֽצְדִיק נְפִישׁ²⁵ בְּהִמְתּוֹ²⁶ ; עִבֵּר אֲדַמְתּוֹ²⁷ יִשְׁבַּע²⁸ לַחֶם ;
 יְהוָה אֵלֵי בְדוּר דּוּרִים²⁹ שְׁנוֹתֶיךָ : לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֶיכֶם
 וְלֹא דְרָכֶיכֶם דְּרָכֵי יְהוָה : מִכָּל³⁰ מִשְׁמֵר³¹ נִצַּר לְבָבְךָ כִּי
 מִמֶּנּוּ תוֹצֵאוֹת³² חַיִּים : עֲדַמְתִּי עֲצַל תִּשְׁכַּב מְתֵי תִקּוּם
 מִשְׁנֶתֶךָ : מַעֲט שְׁנוֹת מַעֲט תְּנוּמוֹת³³ מַעֲט חֶבֶק³⁴ יָדַי לְשִׁכְבִּי ;
 וּבֵא כַמְהֵלֶךְ³⁵ רֹאשְׁךָ³⁶ וּמַחְסְרְךָ³⁷ כְּאִישׁ מִגֹּן³⁸ : רַבּוֹת מַחְשְׁבוֹת
 בְּלִב־אִישׁ וְעֵצָת יְהוָה הִיא תִקּוּם³⁹ ;

sweet¹ sleep² laborer³ to be exalted⁴ a city⁵ snare, gin⁶ righteous acts⁷
 to search⁸ form, imagination⁹ thought¹⁰ to understand¹¹ the breath, spirit¹²
 to search¹³ chamber, inward part¹⁴ abomination¹⁵ high, proud (§ 83, 7.)¹⁶
 messenger¹⁷ the multitude¹⁸ the honor¹⁹ the want²⁰ people²¹ destruction,
 ruin²² prince²³ to know, regard²⁴ the life²⁵ beast²⁶ ground²⁷ to be satisfied²⁸
 throughout all ages (§ 91, 3. b.)²⁹ above, more than all³⁰ a watching, guard-
 ing³¹ issue, result³² slumber³³ folding³⁴ one that travels³⁵ poverty³⁶ want³⁷
 a man of a shield = armed with a shield³⁸ to stand³⁹.

EXERCISE 113.

The Lord will render¹ to every² man² his righteousness³
 and his faithfulness⁴. The lips⁵ of a fool enter⁶ into⁷ con-
 tention⁸. How⁹ shall we sing¹⁰ the Lord's song¹¹ in a
 strange¹³ land¹² (in the land of a. st. § 83, 6. b.). My
 sighs¹⁵ (are) many¹⁴. And¹⁶ if¹⁶ there be (fut.) in a man
 a sin¹⁷ (deserving) the judgment of death, and he be put¹⁸
 to death¹⁸, and thou hang¹⁹ him on²⁰ a tree; his body²²
 shall not remain²¹ all night²¹ upon the tree, for he that
 is hanged²⁴ is a curse²³ of God, that²⁵ thou defile²⁶ not
 the land, which the Lord thy God giveth thee (for) an
 inheritance²⁷. And he said, Thy brother came with²⁸
 subtlety²⁹ and hath taken³⁰ thy blessing³¹. Whoso stop-
 peth³² his ear at³³ the cry³⁴ of (the) poor, he also shall
 cry³⁵ (himself) but³⁶ shall not be answered. Jealousy³⁷
 (is) the rage³⁸ of a man³⁹, therefore⁴⁰ he will not spare⁴¹
 in the day of vengeance⁴². The sacrifice of wicked ones
 (is) an abomination to the Lord: but³⁶ the prayer of up-
 right ones (is) His delight⁴³. My righteousness I hold

fast⁴⁴, and will not let it go⁴⁵ all⁴⁶ the while⁴⁶ my breath⁴⁷ (is) in me.

10 Hi. שׁוֹב 1 Hi. אִישׁ 2 צָרָקָה 3 אֲמוֹנָה 4 שִׁפְהָ 5 בּוֹא 6 fut. ב 7 רִיב 8 אִידָן 9 שׁוֹר 10 Hi. שׁוֹב 11 אֲדָמָה 12 גָּבַר 13 רָבַב 14 pret. אֲנָחָה 15 וְכִי 16 חֲטָא 17 מוֹת 18 Hophal pret. תָּלָה 19 pret. עַל 20 לוֹן 21 Hi. נִבְלָה 22 קָלְלָה 23 part. pass. טָמֵא 24 Pi. זָעָקָה 27 גַּחְלָה 28 ב 29 מְרָמָה 30 לקח, Conv. ו 31 בְּרָכָה 32 part. אָטַם 33 מ 34 זָעָקָה 35 קָרָא 36 ו 37 קִנְיָאָה 38 חֲמָה 39 גָּבַר 40 ו 41 חָמַל 42 נָקַם 43 רָצוֹן 44 Hi. pret. with ב 45 Hi. רָפָה 46 בָּל-עוֹד 47 נִשְׁמָה

§ 71. THIRD DECLENSION.

The nouns of this class, having already been changed in form by the addition of the feminine ending, remain unaltered, with the exception of the plural absolute, which is formed like that of the masculine Segholates in —: as מַלְכוֹת queens, from מַלְכָּה, like מַלְכִים, from מֶלֶךְ, but const. st. מַלְכוֹתִי, and so with suffixes מַלְכוֹתֵי.

EXERCISE 114.

יְהוָה צְבָאוֹת בָּחַן צְדִיק רֵאָה כְּלוֹת¹ וְלֹב: בְּנֵי אִם-חֲכָם לִבָּךְ
 יִשְׂמַח לְבִי נִסְ-אֲנִי:² וְתַעֲלֶזְנָה³ כְּלוֹתִי בְּדַבֵּר שִׁפְתֶיךָ מִיִּשְׂרָאֵל:⁴
 אֲמָרוֹת⁵ יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צְרוּף בַּעֲלִיל⁶ לְאַרְצֵי
 מִזְקָק⁸ שְׂבַעֲתִים⁹: נַחֵם¹⁰ יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבְתֶיהָ¹¹ וַיִּשֶׂם
 מִדְּבָרָה כְּעֵדוֹן¹² וְעֲרַבְתָּהּ¹³ כִּגְן יְהוָה: כִּשְׁעָלִים¹⁴ בְּחֲרֻבוֹת
 נְבִיאֶיךָ יִשְׂרָאֵל הָיוּ: מִי-מָדַד¹⁵ בְּשִׁעְלוֹ¹⁶ מִיִּם וְשָׁמַיִם בְּזֶרֶת¹⁷
 תִּבְנֶן¹⁸ וְכֹל¹⁹ בִּישְׁלֵשׁ²⁰ עֵפֶר הָאָרֶץ וְשָׁקַל²¹ בְּפָלֶם²² הָרִים
 וְגִבְעוֹת²³ בְּמֵאוֹנִים: כָּל-אֲרָחוֹת יְהוָה חֶסֶד וְאַמֶּת לְנֹצְרֵי בְרִיתוֹ
 וְעֲדָתוֹ²⁴: אֲרָחוֹתֶיךָ יְהוָה לְמִדְנֵי: הַהָרִים יְמוּשׁוּ²⁵ וְהַגְּבְעוֹת
 תְּמוּטֵינָה וְחֶסְדֵי מֵאֲתֶךָ לֹא יְמוּשׁוּ וּבְרִית שְׁלוֹמִי לֹא תִמוּט
 נֶאֱסִי יְהוָה:

reins, kidneys¹ (§ 94, 2.)² to exult³ right things⁴ the saying⁵ furnace⁶ (§ 83, 10.)⁷ to refine⁸ seven-fold (§ 92, 4.)⁹ to comfort¹⁰ ruin¹¹ Eden¹² the plain¹³ a fox¹⁴ to measure¹⁵ the palm of his hand¹⁶ the span¹⁷ to mete out¹⁸ to comprehend¹⁹ a measure (prob. a third part of an Ephah)²⁰ to weigh²¹ the scales²² the hill²³ testimony²⁴ to give way, to depart²⁵.

EXERCISE 115.

The land of Canaan (is) a land of mountains and valleys¹, (and) drinketh⁴ water of² the rain³ of heaven. And the inhabitants of Gibeon⁵ took worn⁷ shoes⁶ upon their feet and worn outer⁸ garments⁸ upon them. My beloved¹⁰ is like⁹ to a gazelle¹¹; behold, he¹² cometh leaping¹³ over¹⁴ the mountains, bounding¹⁵ over the hills¹⁶. Ye, mountains of Israel, ye shall shoot forth¹⁸ your branches¹⁷, and bear²⁰ your fruit¹⁹ for²¹ my people of Israel. For, behold, I²² (am) for²³ you, and²⁴ I will turn²⁵ unto you, and²⁴ the cities²⁶ shall be inhabited²⁷, and the ruins²⁸ shall be built, and²⁴ I will settle²⁹ you after³⁰ your former³¹ state³¹. Thou hast said in thy heart I will go up³³ into³² the heaven; I will sit upon the mount of appointment³⁴, in the two sides³⁵ (the remotest parts) of the north³⁶, yet³⁷ thou shalt be brought down³⁹ to the grave³⁸, to the two sides of the pit. They went up the ascent⁴⁰ to the city and found damsels⁴¹, going out to draw water.

8 שְׂלֵמָה 7 בְּלֵה fem. בְּלֵה 6 fem. נָעַל 5 גִּבְעוֹן 4 שָׁהָה 3 מָטָר 2 לְ 1 בְּקָעָה
 17 sing. עֵנָךְ 16 גִּבְעָה 15 Pl. קִפְץ 14 עַל 13 Pl. דָּלַג 12 זָה 11 צְבִי 10 דֹר 9 part. דָּמָה
 27 Ni. יָשָׁב 26 עָרִים 25 פָּנָה 24 Conv. 1 אֵל 23 אֵל 22 (§ 75, 3.) 21 לְ 20 נָשָׂא 19 פָּרִי 18 נָתַן
 27 Ni. יָשָׁב 26 עָרִים 25 פָּנָה 24 Conv. 1 אֵל 23 אֵל 22 (§ 75, 3.) 21 לְ 20 נָשָׂא 19 פָּרִי 18 נָתַן
 27 Ni. יָרַבָּה 34 מוֹעֵד 33 עָלָה 32 (§ 85, 4.) 31 plur. קָרַמָה 30 כּ 29 Hi. יָשָׁב 28 חָרַבָּה
 41 גַּעְרָה 40 c. st. (§ 83, 4) מַעְלָה 39 Ho. יָרַר 38 שְׂאוֹל 37 אָךְ 36 צָפוֹן 35 Dual. c. st.

§ 72. FOURTH DECLENSION.

1. The nouns of this class generally agree with the masculine Segholates. The const. st. sing. remains unchanged, and before suffixes the original short vowel (—, —, —) reappears: as מִשְׁמֶרֶת, with suff. מִשְׁמֶרְתִּי. In the pl. absolute the following is peculiar to nouns of this class, that the vowel preceding the plural termination (which in the masc. Segholates is Kamets: מְלָכִים) drops: as מִשְׁמֶרוֹת; in the form תִּ— a trace of the (o) is preserved in —: as שְׂבָלֶת, plur. שְׂבָלִים; בְּתֻנֶת, plur. בְּתֻנוֹת, const. state בְּתֻנוֹת; but גְּלִגְלוֹת, pl. מְחַלְקוֹת, pl. מְחַלְקוֹת.

NOTE. There are several nouns of this class in whose plural absolute, Kamets and Tsere appear in the penult: כְּתָרָה chapi-
 ter, pl. כּוֹתָרוֹת; מַאֲכָלָה knife, pl. מַאֲכָלוֹת; תּוֹכַחַת reproof,
 pl. תּוֹכַחוֹת; טַבָּעָה ring, pl. טַבָּעוֹת; מְקַלָּעַת, pl. מְקַלָּעוֹת
 carved work, מִיִּנְקָה nurse, pl. מִיִּנְקוֹת (as if from מִיִּנְקָה);
 מַחְרָשֶׁת plowshare, plur. מַחְרָשׁוֹת; עֶשְׂתֶּרֶת Astarte, plur.
 עֶשְׂתֶּרוֹת; בְּצֻרָה draught, pl. בְּצֻרוֹת.

2. As קָטַל in general, the form in ת־ takes before
 suffixes either Patach or Chirek: Patach, if the masc.
 terminates in A (־ or ־); Chirek, if the masc. termin-
 ates in Tsere or Chirek: מִשְׁמֶרֶת, with suff. מִשְׁמֶרְתִּי,
 from the masc. מִשְׁמֵר; שָׁבַת (infinit. "פ"), from the
 masc. שָׁב; מִיִּנְקָה nurse, מִיִּנְקָתוֹ, from the masc. מִיִּנֵּק.

3. Before the suffix ה־, Seghol occasionally occurs: as
 אִשְׁתְּךָ thy wife, otherwise אִשְׁתִּי. לָבַת (Inf. from הלך)
 has Seghol with all the suffixes לָבַתִּי, לָבַתְךָ, לָבַתֵּךְ.

4. The form ת־ is inflected in certain words (espe-
 cially when the masculine has ו) with Kubbutz: as
 נְחֻשֶׁת (masc. נְחֹשׁ), with suff. נְחֻשְׁתִּי; מְשֻׁבְּרָת wages,
 מִתְּכַנֶּת measure, מְחֻלְּקָת division.

5. In many words the two forms ה־ and ת־ exist,
 either by the use of both in the absolute, or of the form
 ה־ in the absolute only. In both cases the form in ת־
 is most frequently used in the const. state: as עֲצָרָה as-
 sembly and עֲצָרַת, const. עֲצָרַת; עֲשָׂרָה and עֲשָׂרַת,
 thought and מְחֻשְׁבַּת, מְחֻשְׁבַּת work, מְמַלְכָה kingdom, dom-
 inion.

EXERCISE 116.

אָחִיָּה כָּטַל לְיִשְׂרָאֵל יִפְרַח¹ בְּשׁוֹשְׁנָה² יִלְכוּ יוֹנְקוֹתָיו³ וְיִהְיֶה
 כְּבֵית⁴ הוֹדוֹ⁵; עֲטֶרֶת⁶ זָקֵנִים בְּנֵי בָנִים וְהַפְּאָרֶת⁷ בָּנִים אֲבוֹתָם:
 כְּכֶלֶב⁸ שָׁב⁹ עַל־קֶאוֹן¹⁰ כְּסִיר שׁוֹנָה¹¹ בְּאוֹלָתוֹ: הִנֵּה כְּעֵינִי
 עֹבְרִים אֶל־יַד אֲדוֹנֵיהֶם¹² כְּעֵינִי שִׁפְחָה¹³ אֶל־יַד גְּבִירָתָהּ¹⁴ בֶּן

עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ: כַּעַם לְיֹלְדָתוֹ בֶּן כָּסִיל: בָּרְכוּ יְהוָה
 כָּל־מַעֲשָׂיו בְּכָל־מִקְמוֹת מִמְשַׁלְתּוֹ¹⁵: הוּי הַבְּנָדִים בִּיהוָה
 בְּאִמְרָם שׂוֹא¹⁶ עֲבַד אֱלֹהִים וּמַה־בָּצַע¹⁷ כִּי שָׁמְרָנוּ מִשְׁמֵרָתוֹ¹⁸:
 וְאַתֶּם תִּהְיוּ לִי מִמְלֶכֶת¹⁹ כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר
 תִּדְבַר אֶל־בְּנֵי יִשְׂרָאֵל: כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד²⁰
 נְעוּרֶיךָ²¹ לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאַרְץ לֹא זְרוּעָה: בְּרִבּוֹת²²
 רְשָׁעִים יִרְבֶּה־רִפְשָׁע וְצַדִּיקִים בְּמִפְלֹתָם²³ יִרְאוּ:

to blossom¹ the lily² sucker, sprout³ the olive tree⁴ beauty⁵ the crown⁶
 glory, honor⁷ the dog⁸ to return⁹ the vomit¹⁰ to repeat¹¹ master, lord¹² fe-
 male servant, handmaid¹³ mistress¹⁴ dominion¹⁵ vain¹⁶ profit¹⁷ the charge,
 law¹⁸ a kingdom¹⁹ kindness²⁰ boyhood²¹ to increase²² fall, ruin²³.

EXERCISE 117.

Beforetime¹ in Israel, when a man went (transl. in his going) to inquire² (of) God, thus he spake, come³, let us go to the seer⁴. The hope⁵ of righteous ones (shall be) gladness⁶, but the expectation⁷ of wicked ones shall perish. And⁸ Hezekiah⁹ wrote letters¹⁰ to¹¹ all Israel, that¹² they should come to the House of the Lord at Jerusalem. And⁸ the Lord made garments¹³ for the skin¹⁴ (of the skin § 82, 4.) to Adam¹⁵ and his wife¹⁶ and clothed them. And ye shall keep mine ordinance¹⁷. And⁸ he took the crown¹⁸ of their king from off¹⁹ his head. Though²⁰ thou should-est bray²¹ the fool²² in the mortar²³ among²⁴ the ground-corn²⁵ with the pestle²⁶, (yet) will not his foolishness²⁸ depart²⁷ from him¹⁹. Thy kingdom²⁹ (is) an everlasting³⁰ kingdom, and Thy dominion³¹ (endureth) throughout³² all³³ generations. And⁸ a certain³⁴ woman cast³⁵ an upper³⁷ millstone³⁶ upon Abimelech's³⁸ head, and shivered³⁹ his skull⁴⁰. And it shall be, when⁴¹ he sitteth (about (the time of) his sitting) upon the throne⁴² of his kingdom⁴³, that⁴⁴ he shall write him a copy⁴⁵ of this law in⁴⁶ a book.

לְפָנַי 1 דָּרַשׁ 2 with acc. הִלֵּךְ 3 imp. pl. רָאָה 4 תּוֹחַלֶּת 5 שְׂמֵחָה 6 תִּקְוָה 7 ו 8 C.
 יְחֻזְקָה 9 אֲנָת 10 עַל 11 ל with inf. בְּתִנֵּת 13 עוֹר 14 אָדָם 15 אִשְׁתּוֹ 16
 מִשְׁמֵרָתוֹ 17 עֲטָרַת 18 מִעַל 19 אִם 20 פָּתַשׁ 21 fut. אֵייל 22 מִכְתָּשׁ 23 בְּתוֹךְ 24 רִיבּוֹת 25

עֲלִי 26 סִיר 27 אֹלֶת 28 מְלָכֹת 29 בֶּל-עֹלָמִים (of all eternity 2 83, 6.) 30 מְשֻׁלֵּת 31
 ב 32 (§ 88, c.) אַחַת 34 שֶׁלךְ 35 III. רִכְבֶּךָ 37 פָּלַח 36 (lit. the rider, hence : the upper רִכְבֶּךָ)
 אֲבִימֶלֶךְ 38 רָצִין 39 גִּלְגֻּלֵּת 40 כ with inf. 41 כִּפֶּא 42 מְמַלְכֵת 43 Conv. 1 44 מִשְׁנֵה 45 עַל 46

§ 73. IRREGULAR NOUNS.

A. Derivatives of ל'ה'.

1. אב father, const. st. אָבִי (like a Segholate form from ל'ה'), with light suffixes: אָבִי, אָבִיךָ, with grave suffixes אֲבִיכֶם, אֲבִיָּהֶם, plur. אֲבוֹת, const. st. אֲבוֹת.

2. אח brother, const. אָחִי, with suff.: אָחִי, but אֲחִיכֶם, plural אֲחִים, const. אָחִי, with suff.: אָחִי, אָחִיו, אָחִיךָ.

3. אחות sister, const. אָחוֹת, with suff.: אָחוֹתִי, (pl. abs. and const. does not occur), plur. with suff.: אָחוֹתַי, also אָחוֹתֶיךָ. (The ending ות in the singular אָחוֹת is not the plural ending, but contracted from אָחוֹת, cf. מוֹת, c. st. from מוֹת).

4. חם stepfather, with suff. חָמִיךָ, חָמִיָּה.

5. חמות stepmother, with suff. חָמוֹתֶיךָ, חָמוֹתָהּ.

6. בן son (for בָּנָה, from בָּנָה to build), const. st. בֶּן, before Makkeph בֶּן; seldom בֶּן; once בְּנִי and בְּנוֹ Num. 24, 3, Gen. 49, 11. With suffixes בְּנִי, בְּנֶיךָ; plural בְּנִים, const. st. בְּנֵי, with suff. בְּנֵי etc.

7. בת daughter (for בָּתָה, fem. from בָּן), const. st. בַּת, with suff.: בַּתִּי (for בָּתָתִי), plur. בָּתוֹת, const. st. בָּתוֹת.

8. בית house (supposed to be derived from בָּנָה to build), const. st. בַּיִת, with suff. בַּיְתִי; plur. בָּתִּים, const. st. בָּתֵי, with suff. בָּתֵי.

9. אמה maid-servant, const. st. אֲמָת, with suff. אֲמָתִי; plur. אֲמָהוֹת, const. st. אֲמָהוֹת.

10. כלי vessel, plur. כֵּלִים.

11. פה mouth (prop. for פִּאָה), const. st. פִּי, with suff. פִּי my mouth, פִּיו and פִּיהוּ; plural פִּים (from פִּיִּים) פִּיּוֹת (Prov. 5, 4.) and פִּיּוֹת (Jud. 3, 16.).

B. Derivatives from Verbs ע"נ.

1. איש man (from אָנֵשׁ), const. st. אִישׁ, with suff. אִישִׁי.

In plur. the original form reappears, אַנְשִׁים (probably at first אַנְוִשִׁים, fr. the sing. אַנְוִשׁ) (seldom אִישִׁים), const. st. אַנְשִׁי, with suff.: אַנְשִׁיכֶם, אַנְשִׁי.

2. אִשָּׁה woman (for אַנְשָׁה), const. st. אִשָּׁת, with suff.: אִשָּׁתִי, plur. נָשִׁים.

C. Derivatives from ע'ו and ע'י.

1. יוֹם day, with suff.: יוֹמִי, dual יוֹמִים, plur. יָמִים, c. st. יָמִי, with local (ה—) יָמִימָה.

2. עִיר city, pl. עָרִים (once עִירִים Ju. 10, 4.) c. st. עָרִי.

D. A derivative from ע'א is רֹאשׁ head, (for רֵאשׁ Segholate form) plur. רֹאשִׁים (for רֵאשִׁים (§ 14, Rising III.) const. st. רֹאשִׁי, with suff. רֹאשִׁי, once with suff. רֹאשָׁיו.

E. מֵיִם water, c. st. מִי and מִימִי, w. suff. מִימִיָּה, מִימִיָּךְ.

EXERCISE 118.

בֵּית וְהוֹן נִחְלַת¹ אֲבוֹת וּמִיְהוָה אִשָּׁה מְשַׁבֶּלֶת²: מוֹסֵר אֵב
לוֹת³ חָן⁴ לְרֹאשׁ בָּנָיִם: לֹא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה * מִפִּיָּךְ:
עֲבַד מִשְׁבִּיל בְּתוֹךְ אַחִים יִחַלֵּק⁵ נִחְלָה: בְּבִלְוֵב⁶ מְלֹא עוֹף
בֶּן בְּתִי רְשָׁעִים מְלֵאִים מִרְמָה: אָבִי יְתוּמִים וּדְרִין⁷ אֲלֻמְנוֹת
אֱלֹהִים: לֹא־יְהִיֶּה כְּלִי⁸ גִבֵּר עַל־אִשָּׁה וְלֹא יִלְבֹּשׁ גִּבֵּר שְׂמֹלֶת⁹
אִשָּׁה בִּי־תוֹעֵבַת יְהוָה כֹּל־עֲשֵׂה אֱלֹהִים: כִּי יִקְרָא¹⁰ קוֹן־צִפּוֹר
לְפָנָיֶךָ בְּדֶרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֲפֻרוּחִים¹¹ אוֹ בִּיצִים¹²
וְהָאֵם רִבְצָת¹³ עַל־הָאֲפֻרוּחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם
עַל הַבָּנִים: כִּבְדֹּ אֶת־אֲבִיָּךָ וְאֶת־אִמְךָ לְמַעַן יָרְכּוּךָ יְמֶיךָ עַל
הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל
קָנָא¹⁴ פִּקֵּד עוֹן אֲבֹת עַל בָּנָיִם:

the inheritance¹ prudent² wreath³ grace (§ 89, 2-)⁴ divide, have part⁵
bird-cage⁶ judge, defender⁷ apparel⁸ garment⁹ chance to be¹⁰ the young of
birds, a brood¹¹ egg¹² to crouch¹³ jealous¹⁴. (§ 83, 9.)*

EXERCISE 119.

Who can² find a virtuous¹ woman (a. w. of virtue¹)?
her price⁵ (is) far³ above⁴ rubies. The heart of her hus-

band does trust⁶ in her. Her children arise up⁷ and call her blessed⁸. Many daughters have done virtuously¹, but⁹ thou¹⁰ excellest¹¹ them all¹². And¹³ Isaac¹⁵ abode¹⁴ in¹⁶ Gerar¹⁷. And¹³ the men of the place asked (him) of¹⁸ his wife; and he said, She is¹⁹ my sister: for he feared to say, She is my wife; lest (said he), the men of the place should slay²⁰ me for²¹ Rebekah²². These (are) the words of the letter²³, that Jeremiah²⁴, the prophet, sent from Jerusalem to the children of Israel, whom Nebuchadnezzar²⁶ had carried into exile²⁵ to Babylon: Thus saith the Lord: Build ye houses and abide (in them); and plant²⁷ gardens²⁸, and eat the fruit of them; Take²⁹ ye wives, and beget³⁰ sons and daughters; and take wives for your sons and give your daughters to husbands³¹, that they may bear³² sons and daughters. And seek³³ the peace of the cities, whither³⁴ I have caused you to be carried into exile³⁵.

7 תִּיל 1 2 fut. [§ 101 III, a)] 3 רְחוּק 3 מ 4 (§ 91) 5 כִּכְר 5 ב, בטח 6 pret. with קים 7 pret. 8 to call blessed: אֲשֶׁר Pi., with Conv. 9 10 (with suff. כָּלוּ, כָּלוּ etc.) 12 (Conv. 1) 13 יֵשֶׁב 14 יִצְחָק 15 16 גָּרָר 17 ל 18 (77, 3) 19 20 fut. (§ 108, 2) 21 עַל 22 רִבְקָה 23 סִפָּר 24 יִרְמְיָהּ 25 to carry into exile גָּזַח Hi. 26 נְבוּכַדְנֶצַּר 27 נָטַע 28 גַּן 29 לָקַח 30 אִישׁ 31 יָלַד 32 יָלַד 33 אֲשֶׁר-שָׁמָּה 34 35 to cause to be c. i. e. גָּזַח Hi.

§ 74. THE NUMERALS.

1. The numerals are either cardinal or ordinal. The cardinals must be considered as nouns, having two genders and the const. state.

2. CARDINALS.

<i>Feminine.</i>		<i>Masculine.</i>			
CONST.	ABSOL.	CONST.	ABSOL.		
אַחַת	אַחַת	אַחַד	אַחַד	1.	א
שְׁתֵּי	שְׁתֵּים	שְׁנַי	שְׁנַיִם	2.	ב
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	3.	ג
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	4.	ד

<i>Feminine.</i>		<i>Masculine.</i>			
CONST.	ABSOL.	CONST.	ABSOL.		
חֲמִישׁ	חֲמִישׁ	חֲמִישָׁת	חֲמִישָׁה	5.	ה
שִׁשׁ	שִׁשׁ	שִׁשָּׁת	שִׁשָּׁה	6.	ו
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	7.	ז
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	8.	ח
תִּשְׁעַ	תִּשְׁעַ	תִּשְׁעַת	תִּשְׁעָה	9.	ט
עֶשֶׂר	עֶשֶׂר	עֶשֶׂרַת	עֶשֶׂרָה	10.	י
אַחַת עֶשְׂרֵה	} עֶשְׁתֵּי עֶשְׂרֵה שְׁתֵּים עֶשְׂרֵה שְׁתֵּי עֶשְׂרֵה	אַחַד עֶשְׂרִי	} עֶשְׁתֵּי עֶשְׂרִי שְׁנַיִם עֶשְׂרִי שְׁנֵי עֶשְׂרִי	11.	יא
אַרְבַּע עֶשְׂרֵה		אַרְבַּעַת עֶשְׂרִי		12.	יב
חֲמִישׁ עֶשְׂרֵה		חֲמִישָׁת עֶשְׂרִי		13.	יג
שִׁשׁ עֶשְׂרֵה		שִׁשָּׁת עֶשְׂרִי		14.	יד
שִׁבְעַ עֶשְׂרֵה	שִׁבְעַת עֶשְׂרִי	15.	טו		
שְׁמֹנֶה עֶשְׂרֵה	שְׁמֹנֶת עֶשְׂרִי	16.	יו		
תִּשְׁעַ עֶשְׂרֵה	תִּשְׁעַת עֶשְׂרִי	17.	יז		
עֶשְׂרֵה עֶשְׂרֵה	עֶשְׂרֵה עֶשְׂרִי	18.	יח		
תִּשְׁעַ עֶשְׂרֵה	תִּשְׁעַת עֶשְׂרִי	19.	יט		
כ	20. עֶשְׂרִים	כא	21. אֶחָד וְעֶשְׂרִים	עֶשְׂרִים וְאַחַד	
כב	22. שְׁנַיִם וְעֶשְׂרִים	ל	30. שְׁלֹשִׁים	מ	40. אַרְבָּעִים
כג	50. חֲמִישִׁים	ס	60. שִׁשִּׁים	ע	70. שִׁבְעִים
כד	80. שְׁמֹנִים	פ	100. מֵאָה	ק	100. Hundreds and Thousands
כה	90. תִּשְׁעִים	ר	200. מֵאָתַיִם	ש	300. מֵאָתַיִם
כו	400. אַרְבַּע מֵאוֹת	ת	500. חֲמִישׁ מֵאוֹת	י	300. שְׁלֹשׁ
כז	1000. אֶלֶף	ב	2000. אֶלְפִים	ג	3000. שְׁלֹשַׁת אֶלְפִים
כח	4000. אַרְבַּעַת אֶלְפִים	ד	10000. רִבְבָּהּ	ה	10000. רִבְבֹת (myriads plur.)
כט	also עֶשְׂרֵה אֶלְפִים	ו	and עֶשְׂרֵה אֶלְפִים	ז	(Ez. 45, 1)

(Neh. 7, 72. עשרים אלף (רבותים) Ps. 68, 18. שתי רבוא

1000000. מאה אלף 100000. etc. שלשים אלף 30000.

NOTE I. From 13 to 19 incl. the units with the masculine, stand in the absolute state; with the feminine in the const. st.

NOTE II. The numerals are denoted by letters. The Units: from א to ט; the Tens: from י to יז; the Hundreds: from ק to ת and the final letters י, ז, ה, ו, ס, ך, ך׃ = 500, ם = 600, ן = 700, ך = 800, ץ = 900; but more usually תק = 500; תר = 600 etc. The connection of a decimal and a unit is seen in the table above. For 15 is employed ט׳ו and not י״ה, this last being the abbreviation for יהוה (§ 18. Note). For the thousands and the higher numbers the dotted alphabet is used: as א̇ (or א̇) = 1000; ב̇ = 2000, ג̇ = 3000 etc.

NOTE III. The termination (הַ) of the numerals with masc. nouns is the adverbial-ending (§ 75, 1. Note). Before fem. nouns (הַ) is dropped, lest it be considered as the fem. ending (הַ) (§ 57, 6, 1).

3. ORDINALS.

FEM.	MASC.	FEM.	MASC.
שֵׁשִׁית	שֵׁשִׁי 6th	רֵאשִׁוֹנָה	רֵאשׁוֹן 1st
שְׁבִיעִית	שְׁבִיעִי 7th	שְׁנִית	שְׁנִי 2d
שְׁמִינִית	שְׁמִינִי 8th	שְׁלִישִׁית	שְׁלִישִׁי 3d
תְּשִׁיעִית	תְּשִׁיעִי 9th	רְבִיעִית	רְבִיעִי 4th
עֲשִׂירִית	עֲשִׂירִי 10th	חֲמִישִׁית	חֲמִישִׁי 5th

From the eleventh, the cardinals with the article are used instead of the ordinals, and follow the noun; when without the article, they are found both before and after it, especially in the numbering of years, months and days: as בְּשִׁבְעָה עֶשֶׂר יוֹם Gen. 8, 4. and בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה Hag. 1, 15.

4. Syntactical rules see § 92.

EXERCISE 120.

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד

וַיִּשְׂמוּ אֶחָד: תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָּכֶם וּלְגַר הַגֵּר
 אִתְּכֶם: אֵיכָה¹ יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ² רֶבֶכָה: גְּלָה
 סוּדָרָה לְאַחַד מֵאֲלֹף: אֵלֶּה מוֹעֲדֵי³ יְהוָה: בַּחֹדֶשׁ הָרִאשׁוֹן
 בְּאַרְבַּעַת עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבִים⁴ פֶּסַח⁵ לַיהוָה: וּבַחֲמִשָּׁה
 עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת⁶ לַיהוָה שְׁבַעַת יָמִים מִצּוֹת
 תֹּאכְלוּ: שְׁבַעַת שָׁבָעוֹת⁷ תִּסְפְּרֶלֶךָ מֵהַחֹל חֲרֹמֶשׁ⁸ בְּקָמָה⁹
 וְעָשִׂיתָ חַג שְׁבַעוֹת לַיהוָה אֱלֹהֶיךָ: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
 יִהְיֶה לָּכֶם שְׁבַתוֹן¹⁰ זְכוֹרֹן¹¹ תְּרוּעָה¹² מִקְרָא¹³ קֹדֶשׁ: אַךְ¹⁴
 בְּעִשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים¹⁵ הוּא לְכַפֵּר¹⁶ עֲלֵיכֶם
 לִפְנֵי יְהוָה אֱלֹהֵיכֶם: וְעִנִּיתֶם¹⁷ אֶת־נַפְשֹׁתֵיכֶם בַּתְּשׁוּעָה לַחֹדֶשׁ
 בְּעָרֵב מֵעָרֵב עַד־עָרֵב תִּשְׁבַּתוּ¹⁸ שְׁבַתְכֶם: בַּחֲמִשָּׁה עָשָׂר יוֹם
 לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסִּכּוֹת¹⁹ שְׁבַעַת יָמִים לַיהוָה: יוֹסֵף
 הָיָה ל' וּמִשָּׁה פ' שָׁנָה בְּעַמְדָם לִפְנֵי פְרִיעָה: אֲבָרְהָם ח' קַע"ה.
 יִצְחָק ק"פ, יַעֲקֹב קמ"ז, יוֹסֵף ק"י, מִשָּׁה ק"כ וְאַהֲרֹן קכ"ג
 שָׁנָה: בְּשָׁנַת אֵימ"ה שָׁנָה לְמִסְפָּרְנוּ (מִבְּרֵאת²⁰ הָעוֹלָם²¹)
 נוֹלַד אֲבָרְהָם: הָעֶמֶר עֵשִׂירִית הָאִיפָה וְהָאִיפָה עֵשִׂירִית הַחֶמֶר²²:

how¹ put to flight² appointed festival³ between the two evenings, twilight⁴
 the passover⁵ unleavened bread⁶ week⁷ the sickle⁸ standing corn⁹ strict rest¹⁰
 a memorial¹¹ a sound of a trumpet¹² a convocation¹³ only, but¹⁴ expiation¹⁵
 to make an expiation¹⁶ to afflict, humble¹⁷ to celebrate, to keep¹⁸ booth, tab-
 ernacle¹⁹ creation²⁰ world²¹, a measure for dry goods²².

EXERCISE 121.

We (are) all one man's sons. We (are) twelve brethren, sons of our father, one (is) not¹, and the little one is this day with² our father in the land of Canaan. The whole congregation together³ (was) forty and two thousand three hundred and three score, beside⁴ their man-servants and their maid-servants, of whom⁵ (there were) seven thousand three hundred thirty and seven: and they had⁶ two hundred forty and five singing-men⁷ and singing-women⁷. Their horses, seven hundred thirty and six: their mules⁸, two hundred forty and five: (Their) camels⁹, four hundred

thirty and five: six thousand seven hundred and twenty asses. Two women went out. If¹⁰ thou buy¹¹ a Hebrew¹² servant, six years¹³ he shall serve: and in the seventh he shall go out free¹⁴, for nothing¹⁵. Seven abominations (are) in the heart of the wicked. When¹⁶ I break¹⁷ the staff¹⁸ of your bread, ten women shall bake¹⁹ your bread in one oven²⁰ and²¹ ye shall eat, and not be satisfied²². Eve²³ was the first woman. And the Lord spake to Moses on²⁴ the first²⁵ (day) of²⁶ the second month, in²⁷ the second year after²⁸ they were come²⁹ out of the land of Egypt.

6 to them (were) 5 of whom אֵלֶּה 4 מִלְּבָר 3 כְּאֲחֵר 2 אֵת 1 (§ 75, 3.) with suff. אֵין
 11 קָנָה 10 כִּי 9 (doubles the last cons.) גָּמַל 8 פָּרָר 7 part. Pi. masc. and fem. pl. of שָׁר
 17 (in my breaking) שֶׁבַר 16 with inf. ב 15 הַנֶּם 14 חִפְּשִׁי 13 (§ 58, 10.) שָׁנָה 12 עִבְרִי
 25 אָחֵר 24 ב 23 הַיּוֹם 22 שֶׁבַע 21 Conv. 1 20 תִּבְנֶינִי 19 pret. with Conv. 1 18 מִטָּה
 29 יָצָא 28 with inf. and suff. (after their coming out) ל 27 ב 26 (§ 83, 10.) ל

CHAPTER XI.

PARTICLES.

§ 75. IN GENERAL.

1. The particles which comprise adverbs, prepositions, conjunctions and interjections are divided into *inseparable* and *separable*. The inseparable are prefixed or postfixed syllables, of the most of them we have already treated, as בכלם § § 18, 19, local הָ § 19, 6.

2. The separable consisting of entire words are partly I. *primitive*: as (a) the negations אַל, לֹא and the poetic בַּל not; (b) local and temporal terms: as שָׁמָּה, שָׁם (with local הָ) there, פֹּה here, אֵי where? אָז then; (c) expressing the manner and mode of actions: as כֹּה thus, כֵּן a par-

ticle of entreaty; partly II *derivative*: as **מִבֵּית** within, **יחדו** together, **סביב** circuit, **הרבה** (Inf. Hi.) much, the interrogative adverbs **למה** why; **מדוע** (compounded of the interrog. **מה** and **ידוע** (p. pass. perceived, seen) why = what hast thou seen? cf. Gen. 20, 10.

NOTE. Fem. forms are frequently converted into adverbs, e. g. **בראשונה** sooner, **באחרונה** later, **מהרה** quickly, **עתה** now (fr. **עת** time, prop. at the time), **כלה** wholly, completely, **אמנה** truly. On adverbs in **ם**—, see (§ 56 ב. 2. e) Nouns in the accus. are often adverbs, e. g. **רומה** haughtily, **בטח** safely, **מאה** a hundred-fold, a hundred-times Prov. 17, 10. Cf. (§ 85, 4.). On Adverbs formed by **ל** (see § 84, 3).

3. Some of the derivative adverbs, which include the signification of the verb or noun from which they are derived, are connected with suffixes: as **הנה** behold! lo! with suffixes: **הנני**, **הנני** and **הנני** behold I, (properly: behold me) **הנך**, **הנך** behold thou, **הננו** behold he, etc. **עודנה**, **עודני**, **עודך**, **עודו**, **עודי**, **עודני** yet, as yet, still, w. suff.: **עודני** I am, thou art, he, she is as yet or still; **בעוד**, **בעוד** while, while yet: **בעודי** while yet I am; **מעוד** since: **מעודי** since I am.

אין. const. st. **אין** not, with suff. **אינני** I am or was not, **אינך**, **איננו**, **איננה**, **אינם**.

יש. **יש** there is, there are, with suff.: **ישך** thou art, **ישנו** he is, **ישכם** ye are.

אי. const. st. **אי** where, **איכה** where art thou? **אין** where is he? **אינם** where are they? The force of the substantive verb *to be* is conveyed by all these adverbs.

4. *Prepositions*. The greater number of prepositions are nouns in the accusative or const. st.: as **אצל** (subst. the side) by, near, **בין** (**בין** separation, interval) between, and they can be connected with other prepositions: as **מתחת** from under, from beneath, **מאת** from with, i. e. from, or they appear abbreviated as prefixes: thus **ב"כ"ל"ם**.

5. The prepositions being nouns can take suffixes (the

nominal suff., seldom the verbal suff.): as תחת under, with suff.: תחתני; את with, is distinguished from את the accusative particle, that the former with suffixes is commuted into את, the latter into את (אות): as אתני with me; אתי me.

6. Several prepositions were originally plural nouns, accordingly they receive only plural suffixes. To these belong: אחר behind, אחרי behind me, אחרך behind thee, אחריו behind him etc.

אל (אלי poet.) towards, to; אלי to me, אליך, אליו, אליכם. בין between, with suff. ביני, בינך; but also with pl. masc. and plur. fem. suff. ביניכם, בינתינו, בינתיכם.

עד as far as, unto, (עדי poet.) with suffixes: עדי, עדך, עדיו, עדכם.

על upon, over (עלי poet.) w. suff. עלי, עליך, עליו, עליכם. תחת under, below, beneath, תחתני, תחתך, תחתיו, תחתכם. תחתיהם (with the sing. only, תחתני (verb. suff.) תחתנה).

7. *Conjunctions.* The conjunctions are unchangeable. On the conjunction ו and its vocalization, see (§ 12, 7. b.).

8. *Interjections.* הוּה, אָהוּה, אָח, אָבוי, הוּי, אוּיה, אוּי, אֵי, אַי! אללי woe! alas!

Other parts of speech used as interjections: בִּי (it is supposed to be contracted from בְּעֵי entreaty) I pray: always with אֲדָנִי, אֲדָנִי my Lord.

הִבֵּה and הִבּוּ (Imp. of יָהַב to give) come! come on! go to!

הִסּ hist! hush! pl. הִסּוּ (Imp. Piel of הִסָּה to be silent.)

חָלִילָה (fr. חָלַל to violate, break a covenant) profane! fie! far be it! followed by לְ of the person and inf. with מִן: as חָלִילָה לְךָ מִעֲשׂוֹת far be it from thee to do.

נָא I pray; used: I. with the imp. opt. and fut. II. with particles: נָא אֲמַרְי say, I pray thee, נָא אֲלַכְּהָנָא let me go, I pray the, אֶל-נָא nay, or not so, I pray thee; אוּי-נָא woe now! alas! At the beginning of a sentence: אָנָּא (written also אָנָּה) contracted from אָה־נָּא oh now! I pray,

EXERCISE 122.

וַעֲתָה אִם־יִשְׁכַּם עֵשִׁים חֶסֶד וְאַמַּת אֶת־אֲדָנִי הִגִּידוּ לִי וְאִם־
 לֹא הִגִּידוּ לִי וְאִפְנֶה¹ עַל־יָמִין אוֹ עַל־שְׂמָאל: יְהוֹה אֲשֶׁר
 הִתְחַלַּכְתִּי² לְפָנָיו יִשְׁלַח מַלְאָכָו³ אֵתְךָ וְהִצִּילִים דְּרָבְךָ: לֹא
 תִּלְוִן⁴ פְּעֹלֹת⁵ שָׂכִיר⁶ אֶתְךָ עַרְב־בְּקָר: לֵאלֹהִים עֲצָה וְתִבּוֹנָה
 עִמּוֹ חֲכָמָה וּגְבוּרָה: שִׁמְעֵ תְּפִלָּה⁷ עֲרִידָה⁸ כָּל־בָּשָׂר יָבֹאוּ:
 כִּי־הָ שַׁחַת בָּהּ יִפֹּל וְגַלְלָה⁹ אֲבָן אֵלָיו תָּשׁוּב: וַיִּתְחַלֵּךְ חֲנוּךְ אֶת־
 הָאֱלֹהִים וַאֲיַנְנוּ כִּי־לָקַח אֶתֹו אֱלֹהִים: אִם־דָּשַׁעְתִּי¹⁰ אֲלֵלִי לִי:
 עוֹד¹¹ מֵעַט וְאִין רָשַׁע וְהִתְבּוֹנַנְתִּי¹² עַל־מִקּוֹמוֹ וַאֲיַנְנוּ: וַיָּבֹאוּ
 כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֲבֵרוֹנָה וַיֹּאמְרוּ לֵאמֹר הִנְנוּ עֲצָמָה
 וּבִשְׂרָף אֲנַחְנוּ וַיִּמְשַׁחוּהוּ לְמֶלֶךְ עֲלֵיהֶם¹³: וַיְהִי אַחֵר הַדְּבָרִים
 הָאֵלֶּה כָּרַם הָיָה לְנָבוֹת¹⁴ הַיִּזְרְעֵאלִי¹⁵: וַיְדַבֵּר אַחְאָב מֶלֶךְ
 שִׁמְרוֹן אֶל־נָבוֹת לֵאמֹר תְּנֵה־לִּי אֶת־כַּרְמְךָ וַיְחִילִי לִגְזָרְךָ¹⁶
 כִּי הוּא קָרוֹב אֶעֱלֵ בֵיתִי וְאֶתְנָה לְךָ תַּחֲתָיו כָּרַם טוֹב¹⁷ מִמֶּנּוּ
 אִם טוֹב בְּעֵינֶיךָ אֶתְנֵה־לְךָ כֶּסֶף¹⁸ מַחִיר¹⁹ זֶה: וַיֹּאמֶר נָבוֹת
 אֵל אַחְאָב חֲלִילָה לִי מִיְהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתִי לְךָ:

to turn one's self¹ to walk, live² angel³ to remain over night⁴ wages⁵ hire-
 ling, hired laborer⁶ supplication, prayer⁷ to, unto⁸ to roll⁹ to act wickedly,
 to be guilty¹⁰ yet¹¹ diligently consider¹² (§ 97, 2.)¹³ p. n. m.¹⁴ the Jezreelite¹⁵
 herbs¹⁶ (§ 91, 1.)¹⁷ money¹⁸ the price¹⁹.

EXERCISE 123.

Inquire¹ (after) good, and not² evil, that³ ye may⁴ live:
 and⁵ so⁶ the Lord, the God of Hosts, shall be with⁷ you,
 as⁸ ye have said. How⁹ do ye say¹⁰, we (are) wise, and
 the law of the Lord (is) with⁷ us? Lo, certainly¹¹ in¹²
 vain¹³ made he (it), the pen¹⁴ of the Scribes¹⁵ (is) in
 vain. Deborah¹⁶ abode under¹⁷ the palm-tree¹⁸ of De-
 borah, between¹⁹ Ramah²⁰ and between Beth-el²⁰ in mount
 Ephraim²¹; and²² the children of Israel came up to her
 for¹² judgment. Hezekiah trusted in the Lord God of
 Israel; so that²³ after²⁴ him was none²⁵ like²⁶ him among²⁷

all the kings of Judah. To the hired servant, at his day thou shalt give his hire²⁸, neither shall the sun go down²⁹ upon³⁰ it; for he is poor³¹, and setteth his heart upon it, (and to it he beareth³² his soul) lest³³ he call³⁴ against thee unto the Lord, and it be³⁵ sin unto³⁶ thee.

8 בְּאִשֶּׁר 7 אֵת 6 בִּן 5 to connect with the verb 4 fut. 3 לְמַעַן 2 אֵל 1 with acc. דָּרַשׁ
 15 סִפְרֵי 14 עַתָּה 13 שֶׁקֶר 12 with the art. (§ 84, 3.) ל 11 אֲבִן 10 fut. אָמַר 9 אִיכָּה
 22 Conv. ו 21 אֲפָרִים 20 בֵּית-אֵל 20 (§ 80, 3.) רָמָה 19 בִּין 18 תָּמַר 17 תַּחַת 16 הַבֹּרָה
 28 שָׁכַר 27 ב 26 before light suff. כָּמוֹ, כָּמוֹ 25 לֹא 24 plur. const. אַחֲרֵי 23 ו
 36 ב 35 pret. with Conv. ו 34 fut. 33 וְלֹא 32 part. נִשְׂא 31 עָנִי 30 עַל 29 בּוֹא

PART II.

S Y N T A X .

CHAPTER I.

THE ESSENTIAL PARTS OF A SENTENCE.

§ 76. THE SUBJECT

1. The subject of a proposition appears either in the form of a substantive or in that of an adjective, const. infinitive or pronoun, supplying the place of the substantive.

2. When the sentence is without a definite subject, the *impersonal* construction is employed. The subject is then indicated :

a. By the third person of the passive conjugations (Ni. Pu. Ho.), e. g. לְזֹאת יִקְרָא אִשָּׁה it is called to this woman = she is called woman. Gen. 2. 23.

b. By the third person of the sing. active, e. g. קָרָא שְׁמוֹ he (some one) called his name. Gen. 11, 9.

c. By the third person of the plural active: as וַיִּגְדּוּ and they told, i. e. certain men told. 1. Sam. 19, 21.

d. By the second person of the future: as לֹא-תִבּוֹא שְׁמָה

there shall no one go thither. Isa. 7, 25, or by the infin. with the suff. of the second person ; with regard to the latter a phrase of frequent occurrence is: **עַד בֹּאֲךָ** till thy coming = till one comes.

3. The third pers. sing. often has for a subject *it* understood: as **וַיְהִי** and it happened ; **חַם לִי** it was warm to me.

4. The impersonal construction expressed by the 3. pers. passive, is often found with a following accusative: as **וַיּוֹשֶׁב אֶת־מֹשֶׁה** it was brought back Moses (acc.) = some one brought back Moses.

NOTE. A noun often is made prominent as subject at the beginning of a sentence or clause by **אֵת**, **אֶת־**, or **אֵת** is used for the purpose of emphasizing the subject in a passive or intransitive connection, e. g. Gen. 4, 18. Ex. 10, 8, 21, 28. Nu. 32, 5.

5. When the active subject can be conjectured from the action itself, the participle of the same verb is used as subject: as **לֹא יֵרֶךְ הַדֹּרֵךְ** the treader (some one) shall not tread.

§ 77. THE COPULA.

1. The copula is generally not expressed, the relation of the subject and predicate being shown by placing them together: as **גָּדוֹל הָאִישׁ** the man is great ; **טוֹב יְהוָה** God is good.

2. The verb **הָיָה** to be, is used to exactly define the time: as **הַנְּחָשׁ הָיָה עָרוּם** the serpent was crafty; **אֶהְרֵן יִהְיֶה נְבִיאָךְ** Aaron shall be thy prophet, or to convey the proper conception of the verb: the *existence* or *non-existence* of the subject, which may be still more forcibly rendered by **יֵשׁ** or **אֵין** (§ 75, 3.): as **לֹא יִהְיֶה בְּךָ אֶבְיוֹן** no needy shall be among you, Deut. 15, 4. **הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין** Is the Lord among us or not, Ex. 17, 7.

3. The third person of the pers. pron. **הֵם**, **הִיא**, **הוּא**, dropping the pronominal idea entirely and expressing only the verb *to be*, is employed to avoid ambiguity and to distinctly point out the noun or adjective standing in the predicate: as **דָּוִד הוּא הַמֶּלֶךְ** Da-

vid is the king, whereas **דָּוִד הַמֶּלֶךְ** could be taken as: the king David; or it is used, when the preceding subject is more remote from the predicate than usual: as **אֲשֶׁה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ** the fire-offerings (collectively) of the Lord, the God of Israel, are their inheritance, Jos. 13, 14. Even when the subject is of the first or second person, **הוּא** can be used as the copula: as **אַתָּה הוּא אֱלֹהִים** Thou art God; **אַתֶּם הֵמָּה** ye are. Zeph. 2, 12.

4. This use of the 3. pers. pron. as copula, particularly comes forth in union with the demonstr. pronoun, e. g. **מָה הֵנָּה אֱלֹהִים** these are, Gen. 25, 16. **מָה הֵנָּה אֱלֹהִים** what are these? Gen. 21, 29. **מִי הוּא זֶה** who is this? Esth. 7. 5.

§ 78. THE PREDICATE AND ITS AGREEMENT WITH THE SUBJECT.

1. The predicate appears either in the form of a verb, substantive, adjective, adj. pron., or even in that of a derivative adverb: as **הַרְבֵּה** much, **מְעַט** little, **שְׂכָרְךָ הַרְבֵּה מְאֹד** thy reward (shall be) very great, Gen. 15, 1. **אֲנָשִׁים בָּהּ מְעַט** the men within it (were) few. Eccl. 9, 14.

2. When the predicate is an adjective, adj. pronoun, participle or noun, it has no article (excepting the adjective in superlative [§ 91, 3.]), and by this it is distinguished from the subject, in case the latter is defined by the article or otherwise: **לֹא טוֹבָה הָעֵצָה** the counsel is not good, 2. Sam. 17, 7 **כִּי־גִבּוֹר אָבִיךָ** for thy father is a hero, ibi. 10.

3. The predicate generally agrees with the subject, when a verb, in gender, number and person: **דָּלַפָּה נַפְשִׁי מִתּוֹנָה** my soul melteth for sadness, Ps. 119, 28., when an adjective, participle or adj. pronoun, in gender and number: **יְהוָה דְּבַר יֵשֶׁר** the word of the Lord is upright, Ps. 33, 4. **זֹאת הָאִשָּׁה וְזֶה־בְנָהּ** this (is) the woman, and this (is) her son, II. Kings 8, 5. Nevertheless the Hebrew allows more freedom in this respect than other languages, using a construction correspondent to the sense more than to the external form.

4. *Exceptions.*

- a. When the predicate commences the sentence, the third person masc. sing. is occasionally used impersonally: as **וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים** and he had thirty sons.
- b. Nouns of multitude frequently take a plural verb: as **וַיִּרְאוּ הָעָם** and the people saw, and vice versa substantives used in the plural form (§ 82, 4.) are often joined with a verb singular: as **בָּרָא אֱלֹהִים** God created.
- c. The predicate does not agree with the subject, but with the genitive belonging to it, in case the genitive is the more important word: as **קוֹל דְּמֵי אֶחָיֶךָ צֹעֲקִים** the voice of thy brothers blood cries (Gen. 4, 10.), the predicate is governed by **דְּמֵי** the drops of blood. **וְרוּחַ הַקְּדִים נָשָׂא** and the east wind brought the locusts, Ex. 10, 13. **רוּחַ** feminine, but **נָשָׂא** refers to **קְדִים**. In the same manner with **רַב שָׁנִים יוֹדִיעוּ חֲכָמָה: רַב** the multitude of years teach wisdom, Job 32, 7. and nearly always with **כָּל** **וַיְהִי כָּל־יְמֵי אָדָם**, and all the days of Adam were.
- d. A verb singular joined with the subject in plural and vice versa, often has a distributive signification: as **בְּחַמּוֹת שָׂדֵה תִּעְרוּג** the beasts (i. e. each of the beasts) of the field shall cry, Joel 1, 20. **נָסוּ וְאַיִרְדְּךָ רִשָּׁע** the wicked (every wicked man) flee, although no one pursueth. Prov. 25, 1.

5. When the predicate belongs to several nouns or pronouns, the following rules must be observed: a) It generally takes the plural: as **אֲנִי וּבְנֵי שְׁלֹמֹה חַטָּאִים** I and my son Solomon are sinners, I. Kings I, 21. b) When they are of different genders, the masculine is preferred to the feminine: as **בָּנָיו וּבָנוֹתָיו אֲכָלִים** his sons and his daughters (were) eating, Job 1, 13. c) When they are of different persons, the predicate follows the most important, i. e. the first person rather than the second, and the second in preference to the third: **נַבְרָתָה בְּרִית אֲנִי וְאַתָּה** let us make a

covenant, I and thou, Gen. 31, 44.: as **אָנִי וְהִנְעַר גִּלְכָּה** **עַרְכֶּכֶּה** I and the lad will go yonder, Gen. 22, 5. d) Sometimes, especially when the predicate precedes the subject, it agrees only with one of the nouns, most frequently with the nearest, being understood for the others: as **וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ** and Noah came in, and his sons and his wife (came in); **וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן** and Miriam spoke and Aaron (spoke).

§ 79. VERBAL ARRANGEMENT.

1. As a leading principle, the word upon which the most stress is to be laid, always begins the sentence: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** *In the beginning* God created, **בְּרֵאשִׁית** as the most important word taking the lead; hence every word to be emphatic, precedes the rest.

2. In a simple and independent normal sentence, the words are in the natural succession of Subject, Predicate and Object: as **בָּנֶיךָ אֹכְלִים וְשׂוֹתִים יַיִן** thy sons were eating and drinking wine, Job 1, 18.

3. The predicate precedes the subject:

a. When it is an adjective: as **גָּדוֹל עֲוֹנִי** my iniquity is great; Gen. 4, 13. **טוֹבָה חֲכֻמָּה עִם נַחְלָה** wisdom is good with an inheritance, Eccl. 7, 11.

b. When it is a verb connected with Conversive Vav; without this connection with ו the succession is regular: as **וַיָּבֹא יִצְחָק** and Isaac came, but **בָּא וַיִּצְחָק** and I. came, **וַיְהִי הָאִישׁ** and the man was, but **וְהָאִישׁ הָיָה**.

c. When **אֲשֶׁר**, an adverb of negation **לֹא** etc., an interrogative pronoun or prefix, and particles like **כִּי**, **אֲוִלִי** stand before the predicate: as **כָּל מְלֶאכֶתוֹ אֲשֶׁר בָּרָא** **אֱלֹהִים** all his work which God had created, Gen, 2, 3. **לֹא נֹתַר כֶּלֶךְ-יֶרֶק** there was not left any green thing; **כִּי אֲמַלֵּל אֲנִי** am I my brother's keeper? **אֲוִלִי יַחְסְרוּן חֲמִישִׁים הַצְדִּיקִים חֲמִשָּׁה** peradventure there shall lack five of the fifty righteous.

d. When a verb stands in jussive or the construction is

impersonal: as יִקּוּ הַמַּיִם the waters shall be drawn together, יִהְיֶה מְאֹרֹת let there be luminaries.

4. When the subject follows the predicate, the object takes its place after the subject: as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ.

5. The object connected with an interrogative pronoun or prefix, stands before the verb: as אֶת־שׁוֹר מִי לָקַחְתִּי וְחֹמֹר מִי לָקַחְתִּי whose ox have I taken? or whose ass have I taken? 1. Sam. 12, 3.

6. Of two accusatives, the one of a person, the other of a thing, the former precedes; and the same rule obtains when besides the accusative of a thing the person stands in indirect relation to the verb: as כִּי אַתָּה תִּנְחַל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ for unto this people shalt thou divide for an inheritance the land Jos. 1, 6. הוּא עָשָׂה לָנוּ אֶת־הָרָעָה הַזֹּאת הַגְּדוֹלָה הַזֹּאת he has done us this great evil, I. Sam, 6, 9. וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים that I may do the mercy of God unto him, 2. Sam, 9, 3.

NOTE. Many exceptions are to be found to the foregoing rules, but as by giving them, we would only confuse the mind of the student; they are omitted.

CHAPTER II.

SYNTAX OF THE PARTS OF SPEECH.*

§ 80 THE ARTICLE.

1. The article is omitted, when the noun is defined by a suffix, or a following genitive, or if it is a proper name: as בֵּית הַמֶּלֶךְ the house of the king; בֵּיתִי my house; אַבְרָהָם Abraham.

* The dependence of the several parts of compound sentences cannot be understood, until the student has become acquainted with the syntax of the parts of speech and the influence which they mutually exert in a proposition.

2. The adjective or the demonstrative pronoun *attributively* employed requires the article, when they belong to a *determined* substantive: as **בֵּיתִי הַגָּדוֹל** my large house; **בֵּית מֶלֶךְ הַגָּדוֹל** the large house of the king.

3. Proper names originally appellative, take the article: as **הַלְּבָנוֹן** the Lebanon (the white mountain), **הַרְרָמָה** Ramah (the Hight, the high city).

4. The article has occasionally demonstrative power: as **הַיּוֹם** this day; **הַפַּעַם** this time; **הַשָּׁנָה** this year.

5. The vocative case often takes the article: as **הַמֶּלֶךְ** O king!

NOTE. Except when the article could not have been joined to the nominative: *not* **הַדָּוִד** O David!

6. The indefinite article is indicated by the omission of the ה: as **בַּיִת** a house, **אִישׁ** a man; though sometimes expressed by the numeral **אֶחָד**: as **נְבִיא אֶחָד** a prophet, or **אִישׁ** in the sense of *person* indefinitely used, standing before nouns or adjectives, particularly before gentile names: **אִישׁ צְדִיק** a just (man), **אִישׁ גִּבּוֹר** a hero, **אִישׁ יְהוּדִי** a Jew, **אִישׁ עִבְרִי** a Hebrew.

7. **מִזְמוֹר דָּוִד, עֶבֶד שֵׁר הַטְּבָחִים, אֹפֶה הַמֶּלֶךְ** may mean *the baker*, or *a baker of the king*; *the servant*, or *a servant of the officer of the executioners*; *the song*, or *a song of David*; to avoid ambiguity a circumlocution (**לְ, אִשֶּׁר**) is used: as **אֹפֶה לְמֶלֶךְ אֲנִי** I am a baker of the king; **הָאֹפֶה לְמֶלֶךְ אִשֶּׁר** the baker of the king; **מִזְמוֹר לְדָוִד** a song of David; **עֶבֶד לְשֵׁר הַטְּבָחִים** a servant of the officer of the executioners.

8. The article must be repeated before several nouns following one another, even when of the same gender or number: as **הַמַּסּוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֹזֶקֶת: וְהַזֵּרֵעַ הַנְּטוּיָה: וְהַזֵּרֵעַ הַנְּטוּיָה: וְהַזֵּרֵעַ הַנְּטוּיָה:** the great trials which thine eyes saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm.

9. On the article used as a relative pronoun, see (§ 96, 8.).

THE NOUN.

§ 81. GENDER.

1. For the neuter the masculine is sometimes used: as **זֶה יִתְּנוּ כָּל־הָעוֹבֵר עַל־הַפְּקוּדִים** this (hoc) they shall give every one that passeth among them that are mustered, the feminine, however, most frequently: as **מִי שָׁמַע כְּזֹאת** who has heard such a thing? (**דָּבָר** res, negotium, a thing, must be considered here as omitted, and the part of speech agreeing with it, is employed most commonly in the feminine, as in German: *dieses*, for *diese Sache*, and in Latin: *factum*, for *res facta*). Hence a verb being the predicate of an antecedent sentence either expressed or understood, takes the feminine form: as **וַיְהִי חֶק בְּיִשְׂרָאֵל** and it was a custom in Israel, Jud. 11, 39. (**חֶק** masc.) for **וַיְהִי חֶק מֵאֵת יְהוָה הִיְתָה זֹאת**; **הַדָּבָר הַזֶּה חֶק** from God was this, for **אֶחָת שָׁאַלְתִּי מֵאֵת יְיָ**; **הִיְתָה הַדָּבָר הַזֶּה** one (thing) have I desired of the Lord, for **דָּבָר אַחֵר שָׁאַלְתִּי**. Comp. **כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה** 1. Mos. 3, 14. and **כִּי עָשִׂיתָ זֹאת** 1. Mos. 20, 10.

Adjectives with the feminine ending either in singular or plural, are often considered as abstract nouns, conveying a neuter sense: **נִבְחָה** righteousness; **הַגְּדֹלוֹת וְהַנְּרָאוֹת הָאֵלֶּה** the great and fearful things (*magna et timenda*).

2. When the abstract stands for the concrete, the signification often determines the gender: as **וְגָלוֹת... יִרְשׁוּ** and the exile = the exiles shall possess. Obad. 1, 20.

§ 82. NUMBER.

1. The singular is often used in a collective sense: as **בָּקָר** cattle; **צֹאן** small cattle, flock; **כֶּסֶף** silver; **חֻטָּה** wheat.

2. When these collectives occur in plural, their meaning is modified: as **חֻטִּים** grains of wheat, **כֶּסֶפִּים** money pieces.

3. The singular of patronymics with the article, very often has a plural signification: as **הַיְבוּסִי** the Jebusites.

4. The plural in some instances is employed to express dignity or majesty, hence it is called: *Plural of Majesty*.

To this belong:

- a. **אֱלֹהִים** God, when meaning the true God most frequently takes a singular verb: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** In the beginning God created. Sometimes the verb stands in plural: **כַּאֲשֶׁר הִתְעוּ אוֹתִי אֱלֹהִים:** when God caused me to wander, Gen. 20, 13. At a later period, however, the construction with the plural was avoided as polytheistic.
- b. **אֲדֹנָי** (antiquated form of plural), the regular form is **אֲדֹנָי**, const. st. **אֲדֹנָי**, from the sing. **אֲדֹן** master, lord. In addressing the Supreme Deity the form **אֲדֹנָי** is employed; in accosting a person of rank **אֲדֹנָי** (with Patach) Gentlemen! instead of **אֲדֹנִי** Sir!
- c. **שָׂדֵי** the Almighty, ancient plural of **שָׂדֵי** (Arab. **شَدِيد** strong, vehement).
- d. **קְדוֹשִׁים** the Holiest, plur. of **קְדוֹשׁ** holy.
- e. **בַּעַל** Lord, master, superior, when connected with suff. the plural commonly occurs: as **בַּעְלֵיָהּ, בַּעְלָיו** his, her master, but **בַּעְלִי** my husband.

With the plural of majesty the verbs stand in the singular, the adjectives and appositions either in the singular or plural.

5. Words with a plural form and singular signification occasionally occur: as **נִקְמָה = נִקְמָם** or **נִקְמָה** vengeance. The poets frequently take advantage of this license, to add power to their language, or to give a period a more musical termination, § 58, 9.

6. The plural of a compound expression conveying one idea (a noun in the const. state followed by a genitive) is formed by giving the first noun the plural termination: as **בְּנֵי יִשְׂרָאֵל** Israelites, the children of Israel.

THE CASES.

§ 83. CONSTRUCT STATE AND THE GENITIVE.

1. The genitive having no proper form is only recognised by the preceding construct state: as **בְּנֵי יוֹסֵף** Joseph's sons.

2. Nouns in the const. state cannot be connected by ו; the cattle and horses of the king cannot be translated **בְּקָר הַמֶּלֶךְ וְסוּסוֹ**, but **בְּקָר הַמֶּלֶךְ וְסוּסוֹ**; not **מִשְׁקָה וְאַפָּה מֶלֶךְ**; but **מִשְׁקָה מֶלֶךְ מְצָרִים וְהַאֲפָה** Gen. 40, 1. or **הַמִּשְׁקָה וְהַאֲפָה אֲשֶׁר לַמֶּלֶךְ מְצָרִים**. ib. 5. Nouns in the genitive may be connected: as **קְנָה שָׁמַיִם וְאָרֶץ** possessor of heaven and earth, or more usually the word in the construct state is repeated: as **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ**.

3. Several words in construction may follow each other: as **לֵב רָאשֵׁי עַם־הָאָרֶץ** the heart of the chiefs of the people of a land, **וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם** and these (are) the days of the years of the life of Abraham. The predicate must agree with the first as the principal noun; in case the first is of less importance, the predicate is governed by the following noun: as in connection with **כָּל** all, **רַב** multitude, **מִבְּחָר** choice, best, especially with **כָּל** and following participle: as **מִבְּחָר עֲמֻקֵּי מְלֵאוֹ** thy choicest valleys are full, prop. the choice of thy valleys is full.

4. The genitive is sometimes to be understood objectively: as **יְרֵאת יְהוָה** the fear of the Lord; **דֶּרֶךְ מְצָרִים** the way to Egypt; **מִמְשַׁלַּת הַיּוֹם** the ruler of the day = which rules the day; **זַעַקַת סֹדֶם** the cry of Sodom = against Sodom.

5. The const. st. is often used when nouns are in apposition, especially when the genus is to be defined by the species: **נָהַר פָּרָת** the river Euphrates: **קְרִית חֲצוֹת** the city Chutzoth; **בְּתוּלַת בַּת יְהוּדָה** the virgin, the daughter Judah.

6. The Hebrew being deficient in adjectives a) the material is expressed by a substantive in genitive: as **קַעֲרַת כֶּסֶף**

a dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels; b) other adjective conceptions: as הַר קָדְשֶׁךָ the mountain of thy holiness, for thy holy mountain; שִׁפְתֵי שֶׁקֶר lips of a lie, for lying lips; אִישׁ שֶׁבֶל a man of understanding, for a prudent man.

7. Participles or adjectives to be more nearly limited or defined by a following substantive stand in the const. st.: as גְּדוֹל הָעֵצָה great in counsel; יְפֵה תֹאֵר masc., יְפֵת תֹּאֵר fem. beautiful of form; רֹדְפֵי צְדָקָה the pursuers of righteousness; שְׁבוּרֵי לֵב the broken of heart = the broken-hearted. Infinitives being considered as substantives and even adverbs with a substantive meaning can stand in the const. st.: שֵׁבֶת אַחִים the dwelling of brethren; מְעַט כֶּסֶף a little silver, literally: the smallness or fewness of silver.

8. The word in the genitive may be any word capable of defining the preceding const. st.: a pronoun, interrogative or demonstrative: מִי בַת מִי whose daughter? עֹשֶׂה אֱלֹהִים who does these (prop. doing of these); an adjective: יַיִן הַטּוֹב (Song of Sol. 7, 10.) good wine; a numeral: מִשְׁפֵּט אֶחָד one judgment, בְּשָׁנַת הָרְבִיעִית in the fourth year; a noun preceded by a preposition: כִּשְׂמֵחַת בְּקִצִיר as joy of in harvest = as joy of (a man) in h.; הַרֵי בְגִלְבָּעַי mountains of the Gilboa; a whole sentence: שֵׁפֶת לֹא יָדַעְתִּי (cf. 9.).

9. The noun following the const. st. is sometimes omitted and must be supplied. Often the relative שֶׁ follows: שֵׁפֶת לֹא יָדַעְתִּי a language (of a man) which I know not, Ps. 81, 6. שְׁלַחֲנָא בִּירְחֵי שְׁלַח Ex. 4, 13. אֲשֶׁרֵי שֵׁי שְׁלֵם לָךְ Ps. 137 8. cfr. § 96, 45.

10. No third word can be interposed between the const. st. and its genitive: hence the adjective or demonstrative qualifying the const. st. must follow the genitive: the good hand of God יַד אֱלֹהִים הַטּוֹבָה; this book of the law, סֵפֶר הַתּוֹרָה הַזֶּה; the little children of the king בְּנֵי מֶלֶךְ הַזֶּה. Occasionally intervene: a) prepositions (8): b) the local ה: as הָאֵהָלָה שָׂרָה into the tent of Sarah; אֶרְצָה כְּנָעַן into the land of Canaan.

c) **עוד** yet, still, after **כָּל נְשַׁמְתִּי בִּי** all the while my breath is in me.

11. The genitive is also indicated by **אֲשֶׁר לְ** (which belong to): as **הַרְעִים אֲשֶׁר לְשָׂאִיל** the herdsmen of Saul, or by **ל** alone: as **מִזְמוֹר לְדָוִד** a psalm of David; the latter especially occurring (a) in enumerations: as **בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ** on the twenty-seventh day of the month, (b) when many genitives follow one another: as **דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the books of the Chronicles (literally: the words of the days) of the kings of Israel, (cf. § 80, 7.); (c) when the governing noun is separated from the governed by words inserted: **עִיר גְּדוֹלָה לְאֱלֹהִים** a great city of God, Jon. 1, 3. **בְּשָׁנָה שְׁתַּיִם לְמַלְכָּךְ** in the second year of the king. (d) to avoid ambiguity, cf. § 80, 7.

§ 84. DATIVE.

1. The common sign for the dative is **אֶל** or **לְ**, its abbreviation. The verb **הָיָה** to be, when followed by **לְ** has the meaning of *to become*: as **וְהָיוּ לְבָשָׂר אֶחָד** and they become one flesh.

2. **לְ** with a suffix of the same person as that of the verb is often used pleonastically after verbs of motion, rest, going, coming, sending, etc. especially with imp. and future: as **לֵךְ לְךָ לֵךְ** go; **אֵלַי לֵךְ** I will go; **שְׁבוּ לְכֶם פֹּה** abide ye here. It is a *dativus commodi*, indicating that the action is done for the benefit of the subject performing it.

3. By **לְ** are formed adverbs, which express a becoming of what the noun says, e. g. **לְעֵין** (Ez. 12, 12.) to the eye, i. e. plainly; **לְבִטָּח** (Job 11, 18.) to safety, i. e. safe; **לְרַב** (2. Chr. 20, 25.) to a multitude, i. e. much.

§ 85. ACCUSATIVE.

1. The accusative is employed for the nearer object (with or without **אֵת** § 19, 4.) after transitive verbs.

2. The accusative stands to indicate the remoter object:

a) After verbs denoting abundance or want: **כָּלֵא** to be

full, to fill; שָׂבַע to be satiated; שָׂרַיִץ to swarm with; רָמַשׁ to creep; נָטַף and רָעַף to drop, distill. Kindred conceptions are: בָּרַךְ to bless; הִלֵּךְ in the sense of overflow: הַגְּבָעוֹת הַלְּכָנָה חָלְבִּי the hills shall flow with milk; חָקַר to want; חָדַל to cease, leave off (with מִן, rarely with an acc.); שָׁכַל to lose (children).

- b) After verbs which signify to cover, in which are embraced all those denoting: to clothe or unclothe, to gird, to crown, to plant, to sow: כָּסַף to cover; לָבַשׁ and לָבַשׁ to put on a garment, הִלְבִּישׁ Hi. with two accus.; עָטַף to cover, to clothe; פָּשַׁט to strip or put off a garment; עָרַה to put on, sc. an ornament; נָעַל to tie or latch the sandals for any one; חָגַר to gird; עָטַר to crown; נָטַע to plant; זָרַע to sow.
- c) After the verbs of teaching, commanding, questioning and answering: לָמַד to learn; לָמַד to teach; הִזְהִיר to enlighten, to teach, to warn; צִוָּה to command; שָׁאַל to ask, question; עָנָה to answer.
- d) After the verbs to do good or evil to any one, to reward or to punish: נָמַל to retribute, to recompense; שָׁלַם to requite, recompense; חָנַן to be gracious, merciful, compassionate to any one; עָנַשׁ to punish.

3. The accusative stands in apposition with the nearer object after the verbs which signify to make, to form, to build: as וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ and with the stones he built an altar; וַיּוֹסֵף לַיְלָה הַחֹשֶׁךְ יוֹם he makes the day dark with night. The verbs שָׂם to set, constitute, נָתַן to give, constitute, make, עָשָׂה to make, are more usually constructed with ל, to express the making or converting of an object into any special thing.

4. The accusative is also used adverbially and then answers: a) the questions of place: *Whither?* after the verbs of motion: as עָלוּ רֹאשׁ הַגְּבָעָה they went up to the top of the hill; וַיֵּצֵא הָעָם הַשָּׂדֶה the people went out into the field. *Where?* וְהוּא יוֹשֵׁב פֶּתַח־הָאֹהֶל and he sat in the entrance of the tent. b) the questions of time: *How long?*

עָבְדוּ שְׁנָה עֶשְׂרִים שָׁנָה עֲבָדוּ twelve years they served. *When?* חֲצוֹת-לַיְלָה אֶקוּם לְהוֹדוֹת לְךָ at midnight I will rise to give thanks unto Thee; עָרַב וַיִּדְעֵתָם Ex. 16, 6. c) the questions of mood: *How?* גָּרַשׁ יְגַרְשׁ אֶתְכֶם Ex. 11, 1. he shall thrust you out entirely (כָּלָה completion). מִסְפַּר נַפְשֵׁיכֶם Ex. 16, 16. according to the number of your persons.

NOTE I. The above questions are more frequently answered by prepositions: as וַנֵּשֶׁב בְּאֹהֳלִים and we abode in tents. בְּעָרַב יָלִין בְּכִי Ps. 30, 6.

NOTE II. *How old?* is commonly expressed by בֵּן or בֵּת with the addition of the year: as אַבְרָם בֶּן-חַמֵּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Abram was seventy and five years old, when he went out from Haran.

d) To define the extent of the action expressed by the verb, or to indicate the part to which this action applies (concerning, in relation to, as to): חָלָה אֶת-רַגְלָיו: he was diseased (concerning) his feet; הִכְסֵּא אֲנִי מִמֶּךָ: the throne will I be greater than thou.

NOTE III. This is the Greek acc. synecdochical.

5. The accusative sometimes expresses the means or instruments: as רָגְמוּ אוֹתוֹ אֲבָן they overwhelmed him with stones; חָרַב הָאֵבֶלֶי ye shall be devoured with the sword.

§ 86. THE ABSOLUTE CASE.

1. A noun beginning a proposition, which forming a clause by itself is not connected with what follows, is said to be in the *absolute case*, and is usually explained by supplying: as to, concerning, etc.

2. This case is used to give emphasis or prominence to a word.

3. It stands a) for the nominative: as לֵישׁ גְּבוּר בְּבֵהֵמָה a lion, the strongest among the beasts; b) for the dative: as אִישׁ זֹרַע לוֹ הָאָרֶץ the man of power, to him belongs the earth; c) for the accusative: as קִיץ וְחֹרֶף אַתָּה יָצַרְתָּם as to summer and winter, thou hast made them; d) for the ablative: וּמִפְרִי-הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.

§ 87. APPOSITION.

1. Nouns are often found in apposition in Hebrew, where in other languages, an adjective or another noun in the genitive would be employed, especially in the determination of number, measure, weight and time: as **איפה שעורים** an ephah of barley, **הבקר הנחשת** the oxen, the brass, i. e. the brazen oxen.

2. When the first noun in accus. has **את**, the second noun can take or omit it: as **את אחיו אתהבל** his brother Abel, **את קמואל אבי ארם** Kemuel, the father of Aram. Thus it is with the prepositions: as **לנחור אחיך** to thy brother Nahor. The repetition takes place, when the second noun is not only an attribute to the first, but is employed to give a more complete and correct idea than the first: as **ויפצרו באיש בלוט** and they pressed sore upon the man, upon Lot; **לארני לעשו** to my Lord, Esau; **בשרה במדבר** in the field, in the desert. Jos. 8, 24.

3. The noun which limits or qualifies the other, takes the second place, except **המלך**, which stands regularly before: **המלך שלמה** the king Solomon.

§ 88. DUPLICATION OF NOUNS.

The immediate repetition of the same noun indicates: a) a strengthening of the original meaning, or an emphasis: as **ארץ ארץ ארץ** O earth, earth, earth, hear the word of the Lord! **צדק צדק תרדף** justice, justice thou shalt follow; b) a great number: as **בארות בארות חמר** the vale of Shiddim was pits, pits of slime i. e. full of slime pits; c) a distributive sense, expressed in English by: *each, by*: as **בבקר בבקר** in the morning, in the morning i. e. every morning, **יום יום** day by day; d) a diversity or variety, in which case they are connected by **ו**: as **ואבן ואבן** thou shalt not have stone and stone, i. e. diverse weights; **בלב ולב ידברו** with heart and heart they speak, i. e. with different hearts, with duplicity.

§ 89. SUBSTANTIVES USED IN THE PLACE OF ADJECTIVES.

1. A deficiency in adjectives is partially supplied by

verbs: as גָּדַל to be great; מָלֵא to be full, partially by substantives in the genitive or in apposition.

2. Abstract nouns in the relation of a genitive, take the place of adjectives: as כֹּל *the whole of*, expressive of totality, stands for *the whole* (adj.): as כָּל-הָאָרֶץ the whole earth, or *for all*: כָּל-הַגּוֹיִם all nations; תָּמִיד continuance, permanence, for continual: as נֵר תָּמִיד a continual light, lamp; עוֹלַת הַתָּמִיד continual, i. e. daily burnt-offering, קֹדֶשׁ holiness, for holy: as בְּגָדֵי הַקֹּדֶשׁ the holy garments; עוֹלָם eternity, for eternal: as דֹּרֹת עוֹלָם generations for ever (prop. generations of eternity).

3. Substantives are used for adjectives of material (§ 83, 6.): נַחֲשׁ נְחֹשֶׁת a serpent of copper.

4. Personal qualities are expressed by a circumlocution with the nouns אִישׁ, בַּעַל lord, possessor, בֶּן: as אִישׁ שֵׁיבָה an old man (a man of gray hair); בַּעַל הַחֲלֻמוֹת the dreamer; בֶּן-חַיִל a warrior (son of strength); בֶּן-עוֹלָה a perverse man (son of perverseness).

NOTE. A kind of adjectives are formed poetically by בְּלִי-אֵין בְּלִי before the noun, corresponding to the English *in, less*: as אֵין אֵיל strengthless, אֵין חֶקֶר unsearchable, בְּלִי לְבוּשׁ unclothed.

§ 90. ADJECTIVES.

1. The adjectives agree with their substantives in gender, number and definition by the article (§ 80, 2.).

2. When following the noun, they represent the attribute: as הָעִיר הַגְּדוֹלָה the great city; when preceding, the predicate: גְּדוֹלָה הָעִיר the city is great.

NOTE I. Sometimes the adjective as predicate follows the noun, viz: when several words follow, which limit more nearly the signification of the adjective: as הָעִיר הַזֹּאת קְרִיבָה לְנוֹס שָׁמָּה this city is near to flee unto; הֵן עוֹד הַיּוֹם גְּדוֹל לֹא יֵת הָאֶסֶף הֵן עוֹד הַמִּקְנֵה Lo, it is yet high day, it is not yet time for the cattle to be gathered.

§ 91. COMPARISON.

1. The *comparative* having no proper form is expressed

by the simple adjective with *מן* *of, from*, which precedes the object compared: as *מתוק מדבש* sweeter than honey.

2. Hence this form of the comparative is also employed after verbs and nouns of quality: as *הדבר אשר יקשה לכם רק הכסא אנדל ממך*; only in the throne will I be greater than thou. Before the infinitive, this *מן* is translated: *than that*: as *גדול עוני מנשוא* my iniquity is greater than that it can be forgiven.

3. *Superlative*. The superlative also possessing no proper form is indicated: a) by the article before the adjective: as *הַיָּוֹד הוּא הַקָּטָן* David was the youngest.

מה־הוא הַיָּקָר¹ עלי הַאֲדָמָה²? הַנֶּפֶשׁ; מה־הוא הַפָּר³?
הַעֲוִי⁴; מה־הוא הַמְּתוּק⁵? הַאֲהָבָה; מה־הוא הַקְּרוֹב⁶? הַמּוֹת;
מה־הַרְחוֹק⁷? הַמּוֹל⁸; מה־הוא הַקֶּשֶׁה⁹? דַּעַת אֶת־עַרְפוֹ¹⁰;
מה־הוא הַקָּל¹¹? רְאוֹת נִגְעֵי¹² אַחֲרַיִם.

precious¹ bitter² poverty³ good fortune⁴ (modern Hebrew) hard, difficult⁵ value⁶ blemish, defect⁷.

b) By doubling the adjective or noun, so that the latter stands in the genitive plural: as *עַבְד עַבְד עַבְדִּים* servant of servants, i. e. the lowest servant; *קֹדֶשׁ קֹדֶשׁ קֹדֶשִׁים* holy of holies, i. e. the most holy place.

c) In poetry the words *מֹת, יְהוָה, אֵל, אֱלֹהִים* convey a superlative meaning: as *הַרְרֵי אֵל* mountains of God, i. e. the highest mountains; *נְשִׂיא אֱלֹהִים* a prince of God, i. e. an eminent prince; *הַרְדַּמַת יְהוָה* a deep sleep from the Lord = the deepest sleep; *מְהוּמַת מוֹת* a tumult of death, i. e. a most fearful tumult.

§ 92. NUMERALS.

1. The numerals can either follow or precede the substantive, with the exception of *אָחָד* which invariably follows it.

2. In combinations of higher numbers either the higher or the lower takes the lead connected by *ו*: as *וַיְהִי חַי שָׁרָה* *שִׁבְעָה וְעֶשְׂרִים* Gen. 23, 1. *שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים*

אָבְרָם בְּיָחֶמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Esth. 1, 1. וּמֵאָה מְרִינָה
: בִּצְאָתוֹ מִחָרָן Gen. 12, 4.

3. The nouns to which are joined the cardinals 2—10 are invariably plural. In higher numbers the singular is frequently found, as with יוֹם day, שִׁשָּׁה עָשָׂר יוֹם 16 days, לַיְלָה night, Gen. 7, 4. שָׁנָה year, אִישׁ man, אֶלֶף thousand, אַמָּה a cubit (prop.: the fore-arm), etc. but the plur. is used, when they precede the numeral: as יָמִים שְׁמֹנֶה עָשָׂר 18 days, עָרִים אַרְבָּעִים וְשָׁמְנָה forty-eight cities, Jos. 21, 40., but אַרְבָּעִים וְשָׁמְנָה עִיר Num. 35, 6, 7.

4. To the numerals suffixes may be appended: as שְׁנֵיהֶם they two, or both of them; שְׁלֹשָׁתְכֶם you three. With the dual ending, they indicate multiplication: as שִׁבְעָתִים seven-fold; for which purpose רֶגֶל פַּעַם time (properly foot, tread or step) are often employed: as שָׁלֹשׁ רְגָלִים, שָׁלֹשׁ פְּעָמִים three times.

5. The feminine of the ordinals also signifies a part of a unit, hence it expresses the fractional numbers: as שְׁשִׁית the sixth part of = $\frac{1}{6}$, רְבִיעִית the fourth part of = $\frac{1}{4}$.

6. The distributive numerals are expressed by the doubling of the cardinals: as שְׁנַיִם שְׁנַיִם two by two.

7. When something is summed up, ב before numbers is used, in which case it is to be translated *consisting of*: בְּשִׁבְעִים וָכֶשׁ consisting of seventy, Deut. 10, 22. Job 23, 13.

PRONOUNS.

§ 92. PERSONAL PRONOUN.

1. In the separate personal pronoun may be contained both the subject and substantive verb: as מֵאֵין אַתָּם מִחָרָן אֲנַחְנוּ whence are ye? of Haran we are.

2. To give emphasis to a noun or a suffix (verbal or nominal), a separate pronoun of the same gender, number and person is added pleonastically: אֲנִי הִנֵּה בְרִיתִי אִתְּךָ Gen. 17, 4.; the separate pronoun being often preceded by נָם: as בְּרַכְנִי נָם אֲנִי אָבִי bless me, even me (Hebr. even I),

2. The demonstrative when standing *before* the noun must be considered as the predicate of a clause: as **זֶה חֶסֶדְךָ אֲשֶׁר** **תַּעֲשֵׂי עִמָּדִי** this is thy kindness, which thou shalt do unto me; **זֶה לַחֲמֵנֵי חֶם** this is our bread, we took it hot for our provision; **זֹאת הָאִשָּׁה** this is the woman; **הוּא הָאִישׁ** that is the man.

3. The demonstrative when *following* the noun is considered an attribute, and usually has the article: as **הַבַּיִת הַזֶּה** this house; **הָאֲנָשִׁים הָאֵלֶּה** these men.

NOTE I. **הוּא** is used to make the subject very prominent and distinguish it from other things, and so it may be rendered *self*: as Num. 18, 22., hence **הוּא הוּא** may be joined to the first or second pers. pronoun, e. g. **אֲנֹכִי הוּא** I myself, Isa. 43, 55. **אַתָּה הוּא** thou thyself, Jer. 49, 12.

NOTE II. **הוּא הֵיאַ הוּא** before a noun with a following demonstrative makes the meaning stronger: **הוּא הַלַּיְלָה הַזֶּה** this same night, Ex. 12, 42.

NOTE III. **אֵלֶּה** in connection with numbers is always placed after them: Gen. 9, 19; 22, 23; Ex. 21, 11.

4. When a demonstrative and an adjective are both attributes, the adjective is second in order, the demonstrative third: as **הַהָר הַגָּדוֹל הַזֶּה** this high mountain. If the adjective follows the demonstrative, the sense will be altered: as **הַהָר הַזֶּה הַגָּדוֹל** this mountain (which is) the high.

5. The feminine **זֹאת** when *separate* has a neuter meaning: as **זֹאת עָשָׂה** Gen. 45. 17. **כִּזֹּאת וְכִזֹּאת** thus and thus, so and so; **כִּתָּם לְבַבְךָ עָשִׂיתָ זֹאת** in the integrity of thy heart thou didst this (thing). Gen. 20, 6. § 81, 1.

6. **זֶה** is occasionally used relatively: as **מְקוֹם זֶה יִסְדַּתְךָ** **לָהֶם** the place which thou hast founded.

NOTE. **זֶה** in connection with interrogative particles or appended to words of exclamation makes the question more animated and gives emphasis: **זֶה מִי** who there? **זֶה אִי** who? **מַה־זֶּה** what then? **זֶה הִנֵּה זֶה** see there! Relating to time it is equivalent to the German *jetzt*, English *now*: **זֶה פַּעַמַּיִם** now twice, cf. Gen. 31, 38, 43, 10.

§ 95. INTERROGATIVE.

1. The interrog. **מִי** relates to both genders and numbers, usually it refers to persons, rarely to things: as **מִי־שְׁמֶךָ** what is thy name? Jud. 13, 17. **מָה**, **מַה** what? of things, in questions either direct or indirect, Num. 13, 18.

NOTE I, Sometimes **מִי** and esp. **מַה** are used in a prohibitory, denying, blaming sense: **מַה־תְּנַסּוּן** why tempt ye? Ex. 17, 2. **מַה־תְּרִיבוּן** what do ye strive about? ib. so that it forms the transition to a negation; sometimes it is quite negative: 1. Kings, 12, 16. Job 6, 25. Num. 23, 10. Is. 53, 1.

2. **ה** in a direct interrogation: **הֲשַׁמְתָּ לְבָבְךָ אֶל־עַבְדִּי אִיּוֹב** hast thou considered my servant Job? In an indirect interrogation, *whether*: **הֲיִשְׁכַּם אֲהַבִּים אֶת־יְהוָה** to know—whether ye love the Lord.

3. In disjunctive questions **ה** is used in the first, **אִם** in the second clause: **הֲלֹנָנוּ אִתָּה אִם לְצָרֵינוּ** art thou for us or for our adversaries?

NOTE II. **מִי** and **מַה** followed by a relative, become also relative in signification: **מִי אֲשֶׁר לָמַד** he who learned; **מַה שֶּׁהָיָה** that which was.

§ 96. RELATIVE.

1. The particle **אֲשֶׁר** gives to pronouns, substantives, adverbs and even to a whole sentence a relative signification.

Relating to a preceding noun that expresses place, time and manner, it can denote with respect to place *where*, with respect to time *then*, *when*, with respect to manner *that*, *wherefore*.

2. The verb or other part of speech that governs the word belonging to **אֲשֶׁר** (which as relative begins the clause), is interposed between them: as **הַמַּלְאָךְ אֲשֶׁר שְׁלַחְתִּי אֵתוֹ** the messenger (angel) whom I have sent, not **הַמַּלְאָךְ אֲשֶׁר אֵתוֹ שְׁלַחְתִּי**

3. **אֲשֶׁר** often appears with prefixes, in which case *that*, the *personal pronoun*, or another antecedent, that has been omitted must be supplied: as **עֲשֵׂה לִי כַמַּטְעִים כַּאֲשֶׁר אֲהַבְתִּי**

make unto me savory meat, as which I love (i. e. such—as that); **פֶּאֶשֶׁר הוּא שָׁם** for God has heard the voice of the lad—in which he is there, (i. e. in the place in which):

- לְאִשֶּׁר** to that person or thing, who or which;
אֵת אִשֶּׁר him who, that which;
מֵאִשֶּׁר from or of that which;
כְּאִשֶּׁר as that, according to etc.

4. **אִשֶּׁר** is often omitted, not only as the relative in English, when governed by the verb or by a particle, but also when governing the verb itself: as (Isa. 42, 16.) I will cause the blind to go in a way **לֹא יָדְעוּ** (which) they know not, (Exqd. 6, 28.). And it was in the day **דִּבֶּר יְהוָה** (in which) the Lord spake to Moses.

5. When an entire sentence is the object of the principal sentence, **אֵת אִשֶּׁר** precedes the sentence in the objective: as **שָׁמְעֵנוּ אֵת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מֵי יַם-סוּף** we have heard how the Lord dried up the water of the Red Sea.

6. **אִשֶּׁר לְ** another form of the genitive, see § 83, 10.

7. Sometimes, especially before participles, the article **הַ** (**הַ**, **הַ**) stands for the relative: as **הַנִּמְצְאוּ** that are found, 1. Chron. 29, 17. **הַהֹלְכִים בְּתוֹרַת יְהוָה** who walk in the law of the Lord, Ps. 119, 1.

§ 97. REFLEXIVE AND RECIPROCAL PRONOUNS.

1. The reflexive pronoun signifying the accusative, is expressed by the reflexive conjugations Niphal and Hithpael or in case these cannot be employed, by **אֶתְּךָ**, **אֶתְּךָ** etc.: Do they provoke Me to anger? **הֲלוֹא אַתֶּם** (do they) not (provoke) *themselves* to the confusion of their own faces? Jer. 7, 19. Woe be to the shepherds of Israel **אֲשֶׁר הָיוּ רְעִים אוֹתָם** that do feed *themselves*! Ez. 34, 2, 8, 10.

2. Denoting the remoter object i. e. the dative or the case governed by a preposition, it is expressed by the suff. of the third person: as (Jud. 8. 33.) and made Baal-berith God **לָהֶם** to them (*themselves*) (Gen. 46, 7.). His sons, his daughters and all his seed **הֵבִיא אֶתּוֹ** brought he with himself (him) into Egypt.

יִסַּר¹ לִי לֶקַח לוֹ קְלוֹן²: רֵאִיתִי חֲכָמִים דּוֹמִים³ לְרוֹפְאִים⁴ יִעֲצֵי
שִׁבְלֵם⁵ הֵם לְאַחֲרַיִם וְלֹא לָהֶם:

to chastise, to instruct¹ disgrace² to be like³ physician⁴ (§ 83, 6.)⁵.

3. By certain substantives with suffixes, conveying similar ideas to the following: נַפֶּשׁ soul. לֵב heart, כְּבוֹד honor, קָרֵב inward part, עֵצֶם bone, עַיִן eye, (עֵינִי I myself, Job 19, 27. מִנְּגֵד עֵינִי before me, Isa. 1, 16.), or: my flesh, my name, etc.: as אָמַר בְּלִבּוֹ he hath said in his heart = to himself, Ps. 10, 6. And Sarah laughed בְּקִרְבָּהּ within herself, Gen. 18, 12. עֵצֶם commonly used in this sense in modern Hebrew (Mishna): לְעַצְמוֹ to himself. Comp. Job 2, 5. עָצְמוֹ he himself; עֲצָמִי I myself, Job 30, 30.

4. The *reciprocals*: *the one, the other, one another*, are expressed by אִישׁ אָחוּיוֹ the man—his brother; אִשָּׁה אָחוּתָהּ the woman—his sister; אִישׁ רֵעֵהוּ the man—his neighbor; אִשָּׁה רֵעוּתָהּ the woman—her companion.

§ 98. OTHER PRONOUNS.

1. אִישׁ or אָדָם used indefinitely, signify *some one, any one*. דָּבָר, כֵּל, דְּבָר, בְּלֹא אַרְתִּיק, בְּלֹא אִין connected with the foregoing: אִין כֵּל, אִין דְּבָר, אִין מְאוּמָה, (מְאוּמָה for מָה וּמָה i. e. whatever) not anything = *nothing*.

2. For *each, every* when substantive, אִישׁ, אִשָּׁה are employed, sometimes in repetition: as אִישׁ וְאִשָּׁה, אִישׁ אִישׁ.

To convey the sense of an adjective, the noun is either doubled, or כֵּל is used: as בְּבֹקֶר בְּבֹקֶר every morning; כֵּל-אָדָם (without the article) every man. כֵּל with the article after it, expresses *all, the whole*: כֵּל הָאָדָם all men, כֵּל-הַחַיִּים the whole nation, כֵּל-הַגּוֹיִם all nations. Thus כֵּל with suffixes: כֵּלְכֶם ye all, כֵּלְהֶם they all.

3. The *same, himself*, with persons הוּא, הִיא (Num. 18. 23. Ps. 50, 6.); the meaning appears stronger, when הוּא or הִיא precedes the noun, and הַזֶּה, הַזֹּאת follows it: הוּא הַלַּיְלָה הַזֶּה this same night, Ex. 12, 42.; § 94, Note II.

with things by עֵצִים same, selfsame: הַיּוֹם הַזֶּה in the selfsame day.

4. *No, nobody, no one* is expressed by אֵין following: אֵין יִרְאֵת אֱלֹהִים and אֵין preceding or following: אֵין אֶרֶם אֵין the fear of God is not; by לֹא, or by עַד אֵפֶס מְקוֹם: אֵפֶס till (there was) no place.

5. *Whoever*: מִי; *whosoever*: מִי אֲשֶׁר; *whatever, anything, something*: מָה, מֶה or מֵאוּמָה following the const. st. in the genitive: מֶה דָּבַר מָה Num 23, 3. מִשְׁאֵת מֵאוּמָה Deut. 24, 10. *That which*: מָה יֵשׁ, מָה אֲשֶׁר

6. *Some, several of*, by מִן הָעָם: מִן 'several of the people, Ex. 16, 27. מִדָּם some of the blood, Ex. 12, 7.

THE VERB.

§ 99. IN GENERAL.

1. The *Preterite* and the *Future*, properly the only tenses, convey in different ways almost all the conceptions of time.

2. Their primary inherent meanings are however: *Preterite*—what is past or completed; *Future*—what is incomplete, what still continues, and what is to come.

§ 100. THE PRETERITE.

The preterite denotes:

I. The Past.

- a) The absolutely past: as מִי הִגִּיד לְךָ who told thee?
- b) The historical tense (Aorist): as רָחֵל הָיְתָה יִפְת־תָּאֵר Rachel was of beautiful form.
- c) *The Pluperfect*: as וַיְהִי וַיְבָרֶךְ אֶת־אַבְרָהָם בְּכֹל and the Lord had blessed Abraham in all things, 1. Mos. 24, 1., especially 1) in relative or dependent sentences and clauses, which define the principal action and in the point of time precede it: as וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ יְהוָה and Noah did according to all that the Lord had commanded him; 2) when it is connected in the same sentence with another past tense: as וַיְהִי הַשָּׁמֶשׁ בָּאָה and the sun had gone down.

II. The Present:

- a) In verbs of quality, as חכם to be or become wise, גדל to be or become great, קטן to be little, small: קטנתי מכל החסדים I am unworthy (prop. little) of all the mercies.
- b) In verbs of habit or frequency: אלהיך בטחתי אל-אבושה my God I trust in Thee, let me not be ashamed, Ps. 25, 2.
- c) In verbs of state or condition: למה חרה לך ולמה נפלו פניך wherefore art thou wrath? and wherefore is thy face fallen?
- d) Of a state or condition commenced in the past, and yet continuing: אנשי מקנה היו עבדיך thy servants are cattle-keepers (men of cattle).

III. The Future:

- a) In predictions, prophecies and assurances, which are regarded as certain, as though already fulfilled: Isa. 9, 1, 11, 8.
- b) When indicating the consequence of an action in the present or past, or when connected with a sentence expressing a result: וירפוקים יום אחר ומתו כל-הצאן and if (men) should overdrive them one day, all the flocks will die, 1. Mos. 33, 13.
- c) Connected with a sentence standing in the future, when it has conversive Vav: והיה כי יקרא לכם פרעה ואמר מה-מעשיכם and it shall come to pass, when Pharaoh shall call you and say, what is your occupation?
- d) Or with a sentence containing a future condition, when it is either itself conditional or expresses the result of the condition: ועתה אם-שמוע תשמעו בקלי ושמרתם את-בריתי והייתם Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be.....

IV. The Subjunctive:

When joined to such a sentence: as פן-תדבקני הרעה ומתי lest some evil cleave unto me, and I die, 1. Mos. 19. 19.

V. *The Imperative and Optative:*

1) By connection with a similar sentence: לך ואספת את זקני ישראל ואמרת אליהם go and gather the elders of Israel together and say unto them.

2) After a conditional sentence: as אם בן הוא והמתן אתו ואם בת היא וחיה if it be a son, then ye shall put him to death, but if it be a daughter, then she shall live, 2. Mos. 1, 16.

VI. *The Future perfect:* as מעת הוסר התמיד from the time that the continual (sacrifice) will be taken away, Dan. 12, 11. אם רחץ ארני את צאת בנות ציון when the Lord shall have washed away the filth of the daughters of Zion, Isa. 4, 4.

§ 101. THE FUTURE.

The Future expresses:

- I. a) The *future absolute*: as אמהה את האדם I will blot out the man, 1. Mos. 6, 7.
- b) The *future perfect*: as אשר ימצא אתו יהיה לי עבד he with whom it shall have been found, shall be my servant, 1. Mos. 44, 10.
- c) The *present*, especially when conveying the ideas of quality, permanence, iteration or frequency, or in general and moral truths: בן יכבד אב ועבד ארני a son honoreth (his) father, and a servant his lord, Mal. 1, 6.

II. *The Past.*

א) In all states or actions continuing in the past, and in those, which were often repeated in the past: אשר יבאו which (often) came; כה יתן thus Solomon gave to Hiram year by year, or ב) when the past is expressly indicated by an external sign. Such are 1) adverbs of time אז then, טרם not yet; 2) conversive Vav.

III. *The following Moods:*

- a) The *subjunctive* and the auxiliaries *may, can, might, would, should* etc.: מכל עץ תגן אכל האכל Gen. 2, 16. והיה כל-מצאי יחרוני ib. 4, 14.

- b) The *imperative*, a) in prohibitions, the imp. never being used negatively: **לֹא תִגְנוּבוּ וְלֹא תִתְכַחְשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ** Lev. 19, 11.; b) after a preceding imperative: **וַיִּחַנּוּ וַיִּשְׁבּוּ וַיִּשְׂרָאֵל אֶל בְּנֵי יִשְׂרָאֵל** Ex. 14, 2.

NOTE. The third person of the imperative, which is wanting, is always expressed by the future (Jussive): **יְהִי אֹר** be there light.

- c) For the optative, especially with the particle **נָא**: **יִגְמַר נָא** Oh, let come to an end, Ps. 7, 10.

§ 102. THE CONVERSIVE VAV.

1. The conception of time, contained in the principal sentence of an argument or narration, affects the following sentences, determining their respective tenses.

2. This influence, however, is only exerted when the verb begins the sentence, but is entirely neutralized when the sentence commences with any other word.

3. The converted tenses (preterite and future with conv. Vav) substituted for the simple tenses, are the same in signification.

4. The preterite with convers. ו must be preceded by a future, an imperative, or by some word or phrase expressing futurity: as **בֹּקֶר וּרְאִיתֶם** tomorrow, and you will see; **עוֹד מְעַט וּסְקִלוּנִי** yet a little, and they would stone me. Vice versa the future with convers. ו must follow a preterite with its original signification or another word or phrase referring to past time: **בְּשָׁנַת־מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וַאֲרָאָהוּ** In the year of the death of the king Uzziah. I saw... Isa. 6, 1.

5. The converted tenses are *only* employed when the verb commences the clause, so that the copulative force conveyed by the convers. ו relates also to the time of the preceding sentence (which may be either expressed or understood). But if any other word commences the clause, the simple tense must be used: as **אִם־תֵּלְכֵנִי וְהִלַּכְתִּי וְאִם־לֹא תֵלְכֵנִי עִמִּי לֹא אֵלֶיךָ** If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.

(The converted tense **וְהִלַּכְתִּי** is used, because it commences the clause, the simple **אַלְךָ**, because **לֹא** precedes).

6. The converted future, following a preterite with the pluperfect signification, must often be translated as pluperfect: as **וַיֵּשֶׁב יִצְחָק וַיַּחְפֵּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמָיו** **וַיִּשְׁבּוּ פְּלִשְׁתִּים אֶבְרָהָם אָבִיו וַיִּסְתַּמוּם פְּלִשְׁתִּים** And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; and the Philistines had stopped them.

7. The connecting influence of the convers. **ו** is not confined to the time, but also extends to the mood, so that a preterite with convers. **ו** takes the meaning of the subjunctive or imperative, if the preceding verb is used in either signification: **לֹא תִירָא אֹתוֹ ... וְעָשִׂיתָ לוֹ** fear him not ... and thou shalt do him ... 4. Mos. 21, 34.; **פֶּן יִשְׁלַח יָדוֹ וְלָקַח גֵּם** lest he put forth his hand, and take also of the tree of life; **פֶּן יָבוֹא וְהִכְנִי אִם עַל־בְּנָיִם** lest he will come and smite me, the mother with the children.

NOTE. Books and chapters commence with a converted future, (**וַיְהִי**, **וַיֵּאמֶר** frequently occur) past time being presumed and the books being considered as continuations of a preceding narration.

§ 103. PARAGOGIC AND APOCOPATED FUTURE.

1. The future lengthened by **הַ** usually occurs in the first person (§ 32). It has the signification of exciting or urging one's self to action. It also expresses wish or purpose, when connected by **ו** with the antecedent, which **ו** may be translated *in order that*: **וְהִבִּיאָה לִי וְאֵכְלָהּ** bring it to me in order that I may eat, Gen. 27, 4.

NOTE. The apocopated future, in Hiphil only possesses a proper distinctive form, with the exception of **ל"ה**, in which it is found in all conjugations. It supplies the third person in the imperative (wanting), and in the second person, when expressing a command has a less forcible signification.

§ 104. THE IMPERATIVE.

1. The imperative commands or encourages. In the latter sense the particle **נָא**, denoting respectful entreaty or exhortation is added: as **נָא אֲמַרִי** say, I pray thee.

2. Prohibition and dissuasion is expressed by the future (jussive) with **אל** or **לא יצא איש**: **לא יצא איש** let no man go out. **לא** chiefly precedes the preterite, and if the future, it denotes a distinct command: **לא תרצח** kill not! **לא תרצח** thou shalt not kill!

3. The imperative following the future, is sometimes translated by the future: as **אתן לכם ואכלו** I will give to you and ye shall eat.

4. Two imperatives following each other, stand in the relation of cause and effect: **זאת עשו וחי** this do, that ye may live, (prop. and live) **כתבם על לוח לבך ומצא חן** write them upon the table of thy heart, so shalt thou find favor, (prop. and find favor) Prov. 3, 3.

§ 105. INFINITIVE ABSOLUTE.

1. The infinitive absolute being for the most part used adverbially, and either preceding or following the finite verb, denotes increased intensity of action, certainty or confirmation: as **כי־ברך אברכה** I will greatly bless thee; **והרבה ארבה את־זרעך** and I will exceedingly multiply thy seed.

2. The inf. abs. is employed for the finite verb, when several actions of the same person are spoken of successively. The first verb is then found in the requisite finite form, the following verbs taking the form of abstract nouns in the infin. abs.: as Gen. 41, 43.; 1. Sam. 2, 28.; Jer. 14, 5.

3. The infin. abs. occasionally begins the sentence in an animated style, which resembles the case absolute of nouns. The context determines the translation: as **הרג בקר ושחט צאן אכל בשר ושתות יין אכול ושתו כי מקר נמות** slaying oxen and slaughtering sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die, Isa. 22, 13.

4. Most frequently, the infin. absolute has the sense of a very emphatic imperative: as **הלוך וקראת** Go and call Jer. 2, 2. **זכור את־יום השבת לקדשו**. Remember the sabbath day to sanctify it, 2. Mos, 20, 9.

5. To give more emphasis, the infin. absol. is often used in expressions, where we would expect the inf. construct: as **לֹא אָבוּ בְּדַרְכָּיו** learn to do well, Isa. 1, 17. **לֹא אָבוּ הֵלֹךְ** they would not walk in His ways, Isa. 42, 24.

6. The infinitive absolute is sometimes employed as a mere adverb: as **וְשַׁחֲקֵת מִמֶּנָּה הָרֶק** and thou shalt rub (some) of it very small, (from **רָקַק** Inf. Hi. to beat small, break in pieces).

7. An inf. absol. immediately following the same verb, and appearing to convey one idea, adds to its signification completeness and duration. This infinitive is translated by: always, further, continually, totally, utterly etc.: as **וַיֵּלֶךְ הָלוֹךְ** he is quite gone; **וְרָאוּ וְרָאוּ שָׁמְעוּ וְרָאוּ** hear ye indeed, and see ye indeed. When two infinitives of this kind (one of the same, the other of another verb) follow the verb, the expression receives additional force: as **וַיֵּצֵא וַיָּשׁוּב** it went out to and fro (going and returning), **וַיֵּאָדָּבֵר אֵלֵיכֶם הַשֶּׁשֶׁם וַיֵּדַבֵּר** and I spake unto you, rising up early and speaking, Jer. 7. 13. **הָלַךְ** is most frequently used in this manner. By its infinitive **הָלוֹךְ** the continuance or the gradual progress of an action is indicated: as **וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוּר** and the waters decreased continually (were going and decreasing). Sometimes by the participle: **וְהִנְעַר הָיָה הָלֵךְ וְנִגְדַל וְטוֹב** and the lad became greater and better (went and grew and was good).

§ 106. INFINITIVE CONSTRUCT.

1. The infinitive constructs are considered as verbal nouns (the English: *ing*) and occur in all cases, with suffixes and prepositions: as **בְּיוֹם אֲכַלְכֶם** in the day of your eating.

2. The abbreviated **כֹּכֵל** (§ 30, 1.) are joined with the infin. —constituting gerunds—: as **בִּפְנֵעוֹ כּוֹ** in his lightning upon him, i. e. when he alighted. Subordinate clauses conveying the idea of time, are most frequently denoted by the infinitive with **כ** and **כּ**. When the action is understood as of prior occurrence **כ** is used (most gener-

erally, giving the infinitive the meaning of the pluperfect), but **ב** when taking place at the same time: **וְלֹא־עָמַד אִישׁ** and there stood no man with him, while Joseph made himself known unto his brethren, 1. Mos. 45, 2. **וְאִשֶּׁר רָאִינוּ צָרָת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ** that we saw the distress of his soul, when he implored us, 1. Mos. 42, 21. **וַיְהִי כִשְׁמַע לָבָן אֶת־שְׁמַע יַעֲקֹב וַיְרֵץ לִקְרֹאתוֹ** when Laban had heard the report of Jacob, he ran towards him, 1. Mos. 29, 13. **וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה בְּשִׁמְעָם** and the sons of Jacob came from the field, when they had heard... 1. Mos. 43, 7. **ל** may be variously rendered: *to, till, that, so that, because, when, about*: **כָּלָה לְדַבֵּר** he finished to speak. When a noun as *régens* precedes, it expresses the genitive of the infinitive noun or the Latin gerund, e. g. **עַתְּ לְלֶדֶת** Eccles. 3, 2.

The infinit. with **מ** is used as a noun in the ablative: **וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ** and they returned from searching of the land. Often it includes negation: **מִפְּקוֹד** from visiting, i. e. that he may not visit; **מִדְּבַר** that thou speakest not, Gen. 31, 29.; **מֵעֹבֵר** that they not pass over, Num. 32, 7.

NOTE. **כ** before the inf. const. denotes comparison of the two actions with one another. **כ** must be considered as the shortened **בְּעַת יָחַם הַצֶּאֱן**, which sometimes is still retained: as **בְּעַת יָחַם הַצֶּאֱן** Gen. 31, 10., for **בְּהִתְיָחַם לוֹ**; Chro. II. 28, 22., for **בְּהִצֵּר לוֹ**. Thus **בְּיֹם אֲכָלְכֶם מִמֶּנּוּ** Gen. 3, 5., for **בְּאֲכָלְכֶם מִמֶּנּוּ** (it cannot be taken literally: at the day, because Adam lived after having eaten of the forbidden fruit 900 years).

3. The inf. const. can be (a) the subject of a sentence: **טוֹב לָנוּ שׁוּב** better (were it) for us to return, Num. 14, 3.; **רַע וְזָכַר אֶת־יְהוָה** Jer. 2, 19.; (b) the object: **מֵאֵן בִּלְעָם הָלַךְ עִמָּנוּ** 4. Mos. 22, 14.; (c) the attribute of a noun: **עַתְּ סְפוֹד וְעַת רִקּוֹד** Eccl. 3, 4.

4. The infinitive of a transit. verb takes the accusative of the object and the genitive of the subject; the genitive immediately succeeding the infin., and the accus. taking the third place: **בְּשָׂנְאָת יְהוָה אֲתָנוּ** Deut. 1, 27.

5. The infinitive partaking of the properties of both noun and verb, uses a verbal suffix, if the suffix denotes an object, a nominal suffix, if it expresses a subject: as **לְהַרְגֵנִי** to slay me, 2. Mos. 2, 14. **בְּהַרִּימִי קוֹלִי** as I lifted up my voice (prop. my lifting up).

6. The infinitive, when representing a finite verb, commences the sentence: as **וַיְהִי כִשְׁמַע פֶּלֶה־הַמְּלָכִים** Jos. 9, 1. As subject it takes its proper place: **לֹא טוֹב הָיְוֹת** it is not good, that man should be alone (prop. the being of man). As object it follows the verb: as **וַיִּבְקֹשׁ הַמִּיתוֹ** 2. Mos. 4, 24. **אִם יֵרָא אֶתָּה לְרִדְתָּ** Jud. 7, 10.

7. The verb **הָיָה** to be, the particles **וַיִּשׁ** and **אֵין** (including the verb to be), with **ל** and the inf. const. express: 1) to be about to do something, to be on the point of doing: as **וַיְהִי הַשֶּׁמֶשׁ לָבוֹא** and the sun was about to go down; 2) it is to be done, must be accomplished: as **מָה לַעֲשׂוֹת לָךְ** what is to be done unto thee? **הֲיִשׁ לְרִבְרֹלְךָ אֶל הַמֶּלֶךְ** wouldst thou be spoken for to the king, 2. Ki. 4, 13.

8. The verb **נָתַן** to give, with **ל** and the inf. const. and the accusative of person, expresses *to allow, to permit*: as **לֹא יֵתֵן אֶתְכֶם לְהִלָּךְ** he will not let you go, 2. Mos. 3. 19.

9. A peculiar construction is, that the inf. with or without **ל**, following the finite form of the verbs: **כָּלָה, יָסָף, מָהַר** etc. expresses the principal idea, the finite verb being rendered adverbially: as **לָמָּה נִחַבְּאתָ לְבָרֶחַ** wherefore didst thou flee *secretly*? (prop.: wherefore hast thou hidden thyself to flee?); **וְלֹא־יָסָפָה שׁוּב אֵלָיו עוֹד** and it returned not *again* (prop.: it added not again to return), **לֹא תִכְלֶה פָּאת שְׂדֶךְ לְקַצֹּר** thou shalt not *wholly* reap the corner of thy field (prop.: thou shalt not complete to reap the...).

Sometimes the verbs are both finite, either connected by **ו** or without **ו**: **וַיֵּשֶׁב וַיִּשְׁלַח** 2. Kings 1, 11. **אֹסִיף הוֹאִיל הָלַךְ** Prov. 23, 35. **הוֹאִיל הָלַךְ** he walked willingly (he was willing, walked), Hos. 5, 11.

§ 107. THE PARTICIPLE.

1. The participle associating in itself the nature of both the verb and noun (substant. and adjunct.), as substantive represents either the subject, the object, or stands in apposition, being inflected precisely as a noun: as subject: **שְׁמַעְתִּי** **עָבַר אֲדַמְתוּ יִשְׁבַע לֶחֶם** Prov. 12, 11. as object: **הִנֵּה** **אֲמַרִים נִלְכָה דַתִּינָה** Gen. 37, 17., in apposition: **שְׁמַעְתִּי אֶת־אֲבִיךָ מְדַבֵּר** Gen. 27, 6. As adjective it agrees with the noun in gender, number and definition by the article.

2. The participle of a trans. verb, when substantively employed, is followed by the genitive, as object: **אֲחֵבִי שְׁמִיךָ** they that love thy name; **שְׁמֵרֵי הַסֶּף** they that keep the door.

3. The participle as verb but faintly conveys the notion of time: the part. act. most frequently expressing present time, especially when connected with the pers. pronoun: **אֲנֹכִי הֹלֵךְ** I go; the part. passive past time: **קָטוּל** killed = who has been killed. Sometimes the latter is used for the partic. pass. fut. (in Latin: *ndus*): as **נֹולֵד** to be born (*nascendus*), Ps. 22, 23. **נִבְרָא** to be created (*creandus*), Ps. 102, 19. **מְהֻלָּל** to be praised (*laudandus*), Ps. 48, 2., or if formed from an intrans. verb it represents the Latin deponens: **בְּטוּחַ** *nixus, confidens*.

NOTE. The pers. pron. regularly precedes the partic., to convey the notion of present, seldom following: **אֹמֵר אֲנִי מַעֲשֵׂי לְמֹלֶךְ** Ps. 45, 2. **רוֹאֶה אֲנֹכִי** Gen. 31, 5. In later Hebrew this construction is the most common; **יֹדַע אֲנִי** I know; **מֹודַת אֲנִי** I confess; **מִשְׁבִּיעַ אֲנִי** I adjure.

4. The participle without pronoun and without copula, is very frequently used for the present, in sentences conveying truths of a practical or moral nature. This present generally includes the subject and relative or the conjunctions: he who—whosoever, or: as he—when he, so that we would render in Hebrew: he who kills by: **קָטַל**. **יֵשׁ מַחְרִישׁ בִּי אֵין בְּפִי מַעֲנָה וְיֵשׁ עוֹצֵר מַעֲנָהוּ לַעֲתוֹ.** There

is (one that) keepeth silence, because he hath no answer in his mouth, and there is (one that) holdeth back his answer for his time. מְרַבֵּה דְבָרִים מְרַבֵּה כְּזָבִים (He that) useth many words, useth many lies.

5. The participle standing in the place of a finite verb, of the past, present or future, always adds the idea of permanence or duration: יָדַע אֱלֹהִים God knows; נָהַר יֵצֵא a river goes out; עֵינֵיכֶם הָרְאוּת your eyes have seen. Often the copula is expressed: הִנְעֵר הָיָה מִשְׁרֵת and the lad ministered (was ministering), וַיַּחֲנֶה הָיָה מְדַבֵּרֶת עַל-לִבָּהּ and Hannah spake in her heart, 1. Sam. 1, 13.

6. The participle according to its verbal or nominal meaning, is connected with either the verbal or nominal suffix (§ 47.).

7. Sometimes one participle is added to another, objectively, (instead of an infinitive) to complete its meaning: as אִישׁ יָדַע מְנַגֵּן בְּכִנּוֹר a man knowing to play on a harp.

*NOTE. The participle in a few instances is connected with הָיָה to express the perfect: וַיְהִי בּוֹנֵה עִיר; וַיְהִי נֹגֵעַ בְּלֵהִיּוֹם; In later Hebrew, this construction frequently occurs: הָיִיתִי בָא בְּדַרְךָ I came on the way (ברכות פ"א מ"ה); לֹא הָיְתָה שׁוֹתָהּ she did not drink (סוטה פ"ו מ"ד); כִּךְ הָיָה אוֹמֵר; thus he spoke (יומא פ"ד מ"ב)

The future of הָיָה, being also employed to express future time: תְּרוֹמוֹת פ"ח מ"ד) וַיְהִי אִסּוּרִין

PARTICLES.

§ 108. PARTICLES OF NEGATIVE SENTENCES.

1. לֹא, אַל: לֹא expressing the direct and real negation, is used before verbs in the preterite and future, אַל the desired, intended or supposed negation is used only before verbs in the future; both regularly precede the verb. לֹא, אֵין, בֵּל, בְּלָתִי, לֹא and בֵּל (the latter chiefly used in poetry) deny the predicate, אֵין, אֵין the subject: לֹא אֲכַלְתִּי I have not eaten; בֵּל יִקְמוּ וַיִּרְשׁוּ אֶרֶץ they do not rise nor possess the land; אֵין אֱלֹהִים אֵין אָמַר נָבֵל בְּלָבוֹ אֵין אֱלֹהִים

§ 109. PARTICLES OF INTERROGATIVE SENTENCES.

1. הֲלֹא (§ 24, 4.). הֲלֹא is also used elliptically for a whole sentence: הֲלֹא אִם־תִּטִּיב is it not so? Gen. 4, 7.

2 אִם *if*, is an interrogative particle in indirect questions: as נִרְאֶה אִם־פִּרְחָה הַגֶּפֶן let us see if the vine flourish; or in indirect disjunctive questions before the second member: as הֲאֵתָהּ זֶה בְּנִי עִשָׂו אִם־לֹא whether thou be my son Esau or not.

NOTE. The second member is but seldom introduced by אוּ : אוּ מִי יוֹדֵעַ הַחֲבִים יִהְיֶה אוּ כָּל Ecl. 2, 19. or by הֲ repeated: as הֲחֹזֵק הוּא הַרְפֵּה whether they are strong or weak, 4. Mos. 13, 18.

3. Sometimes the interrogative particle is wanting, and the question indicated by the collocation of the words, or by the tone of the voice: זֶה אַתָּה זֶה art thou? עוֹדְךָ מְחֹזֵק בָּם wilt thou hold them still?

4. The answer „yes” is regularly expressed by a repetition of the word to be affirmed or denied: as הִישׁ דָּבָר הִישׁ מֵאֵת יְהוָה וַיֹּאמֶר יֵשׁ And he said, There is, Jer. 37, 17.

§ 110. PARTICLES OF OPTATIVE SENTENCES.

1. לוּ (negatively לֹא־לוּ or לוּלִי) O if! O that! utinam! It is coupled with the future: as לוּ יִשְׁמְעָל יְחִיָּה 1. Mos. 17, 18., with the jussive: לוּ יְהִי כְדִבְרֶךָ O that it might be according to thy word, 1. Mos. 30, 34., with the imperative: לוּ אִם־אַתָּה לוּ שְׁמַעֲנִי if thou wouldst only hear me! 1. Mos. 23, 18., with the elliptic participle: לוּ עַמִּי שְׁמַע לִי O that my people would hearken unto me, Ps. 81, 13. if the wish refer to the future. If referring to the past, to what should have happened, but has not, the perfect is employed, where we would use the pluperfect: as לוּ מָתְנוּ O that we had been dead! O si mortui essemus! Sometimes אִם is used as an optative particle: as יִשְׂרָאֵל אִם תִּשְׁמַע לִי O Israel, if thou wilt hearken unto me, Ps. 81, 9.

2. A wish is often expressed in the form of a question: as רַבִּים אֹמְרִים מִי־רְאִינוּ טוֹב many say, who will show us

any good, Ps. 4, 7. A peculiar formula of wishing, for *O that!* is: **מִי יִתֵּן** who will give, with following accusative: **מִי יִתֵּן עָרַב** would it were even! 5. Mos. 28, 67.; with following infinitive: as **מִי יִתֵּן מוֹתֵנוּ** would that we had died, 2. Mos. 16, 3.; with following finite verb with or without **ו**: as **מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם** O that there were such an heart in them! 5. Mos. 5, 26.; **מִי יִתֵּן יָדַעְתִּי** O that I knew! Job 23, 3.

§ 111. PARTICLES OF OBJECTIVE SENTENCES.

1. After the verbs of seeing, knowing, saying, hearing, believing etc. the sentence employed as the object is introduced by **כִּי** or less frequently by **אֲשֶׁר**: **רָאוּ כִּי לָבַדּוּ** they saw that they had conquered, Jos. 8, 21.; **מִי הִגִּיד לָךְ כִּי אָמַתָּה** who told thee that thou wast naked? Gen. 3, 11. After verbs denoting the operations of the senses, the subject of the dependent clause becomes the object of the principal sentence, and is followed by the dependent clause with its introductory particle: **וַיִּרְא אֱלֹהִים אֶת־הָאָדָם כִּי טוֹב** instead of: **וַיִּרְא אֱלֹהִים וְכִי טוֹב הָאָדָם** (almost the Latin Accusat. before the Infin.)

2. **אֲשֶׁר יִפְלֹה יְהוָה** that ye may know, that the Lord distinguishes, Ex. 11, 7. or **אֲשֶׁר אַתָּה** cf. (§ 96, 5.)

§ 112. PARTICLES OF FINAL SENTENCES.

Dependent sentences in which intention or purpose is expressed, take the particle: (a) **אֲשֶׁר יִטֵּב לָךְ**: **אֲשֶׁר יִטֵּב לָךְ** that it may be well with thee, Deut. 6. 3., or the more precise **אֲשֶׁר** as prepositions, they are connected with the infinitive, as conjunctions with the future: **יֵעַן אֲשֶׁר לֹא יִרְאֶה** that he may not see. Ez. 12, 12.; **יֵעַן אֲשֶׁר יִצְוָה** Gen. 18, 19.; **יֵעַן אֲשֶׁר יִצְוָה** ib.; **יֵעַן אֲשֶׁר יִצְוָה** Gen. 22. 30.; **יֵעַן אֲשֶׁר יִצְוָה** Ex. 9. 16. (b) **ל** with the infinitive: **סָר לְרֵאוֹתַי** Ex. 3, 4. Ez. 12, 2. (c) **ו**: and bring your youngest brother unto me **וְאָדַעְתָּ** that I know, Gen. 42, 34. **וְאָדַעְתָּ** Prov. 20, 22. (d) **פֶּן** **יִשְׁלַח יָדוֹ** lest: **פֶּן יִשְׁלַח יָדוֹ** Gen. 3, 22. **פֶּן יִשְׁלַח יָדוֹ** ib. 3, 11.

PARADIGMS.

A. PARTICLES WITH SUFFIXES.

ל to, sign of the dative.		כ in.	כ as, for which also כִּמּוֹ, כְּמוֹ,	מן, מִ.
<i>Sing.</i>				
1. c.	לִי to me	בִּי in me	כְּמוֹנִי as I	מִמֶּנִּי, poet. מִנִּי, from me
2.	{ m. לָךְ in p. לְךָ to thee.	בְּךָ in p. לְךָ in thee	כְּמוֹךָ as thou	מִמֶּךָ, in pause
	{ f. לְךָ	בְּךָ	—	מִמֶּךָ, from thee
3.	{ m. לוֹ to him	בוֹ in him	כְּמוֹהוּ as he	מִמֶּהוּ, poet. מִנֶּהוּ, from him
	{ f. לָהּ to her	בָּהּ in her	כְּמוֹהָ as she	מִמֶּנָּה from her
<i>Plur.</i>				
1. c.	לָנוּ to us	בָּנוּ in us	כְּמוֹנוּ as we	מִמֶּנוּ from us
2.	{ m. לָכֶם to you	בְּכֶם in you	כְּכֶם as ye, seldom כְּמוֹכֶם	מִכֶּם from you
	{ f. לָכֶן	—	—	מִכֶּן
3.	{ m. לָהֶם to them	בָּם in them	כְּהֶם, כְּהֵם, כְּמוֹהֶם as they	מִהֶם, poet. מִנֵּהֶם, from them
	{ f. לָהֶן	בָּהֶן, בְּהֵן	—	מִהֶן

את sign of the accusative. את at, with.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. c.	אֹתִי, אֶתִּי me	אֹתָנוּ us	אֹתִי at, with me	אֹתָנוּ with us
2.	{ m. אֹתְךָ in p. אִתְּךָ thee	אֹתְכֶם you	אֹתְךָ, in p. אִתְּךָ with thee	אֹתְכֶם with you
	{ f. אֹתְךָ	—	אֹתְךָ	אֹתְכֶן
3.	{ m. אֹתוֹ him	אֹתָם them	אֹתוֹ at, with him	אֹתָם with them
	{ f. אֹתָהּ her	אֹתָן	אֹתָהּ at, with her	אֹתָן

עם with.

w. me	w. thee	w. him	w. her	w. us	w. you	w. them
עִמִּי,	עִמָּךְ,	עִמּוֹ,	עִמָּהּ,	עִמָּנוּ,	עִמָּכֶם,	עִמָּהֶם,
in p. עִמָּךְ, עִמָּנוּ, עִמָּהּ, עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּהֶם, עִמָּם —						

		<i>Kal.</i>	<i>Niphal.</i>		<i>Piel.</i>	
		Transitive.	Intransitive.			
Pret.	3. m.	קָטַל*	כָּבַד*	יָכוֹל*	נִקְטַל*	
	3. f.	קָטְלָה	כָּבְדָה	יָכְלָה	נִקְטְלָה	
	2. m.	קָטַלְתָּ	כָּבַדְתָּ	יָכַלְתָּ	נִקְטַלְתָּ	
	2. f.	קָטַלְתְּ	כָּבַדְתְּ	—	נִקְטַלְתְּ	
	1. c.	קָטַלְתִּי	כָּבַדְתִּי	יָכַלְתִּי ¹	נִקְטַלְתִּי	
Plur.	3.	קָטְלוּ	כָּבְדוּ	יָכְלוּ ²	נִקְטְלוּ	
	2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	—	נִקְטַלְתֶּם	
	2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	—	נִקְטַלְתֶּן	
	1. c.	קָטַלְנוּ	כָּבַדְנוּ	—	נִקְטַלְנוּ	
Inf. const.		קָטַל* absol.	הַקָּטַל* (קָטוּל)	(נִקְטַל) (הַקָּטַל)	קָטַל* (קָטַל)	
Imp.	m.	קָטַל	כָּבַד*	הַקָּטַל	קָטַל	
	f.	קָטְלִי	כָּבְדִי	הַקָּטְלִי	קָטְלִי	
Plur.	m.	קָטְלוּ	כָּבְדוּ	הַקָּטְלוּ	קָטְלוּ	
	f.	קָטְלֶנָּה	כָּבְדֶנָּה	הַקָּטְלֶנָּה	קָטְלֶנָּה	
Fut.	3. m.	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל	
	3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	
	2. m.	תִּקְטַלְךָ	תִּכְבֹּדְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	
	2. f.	תִּקְטַלְתְּ	תִּכְבֹּדִי	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1. c.	אֶקְטַל	אֶכְבֹּד	אֶקְטַל	אֶקְטַל	
	Plur.	3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ
		3. f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
2. m.		תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ	
2. f.		תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	
	1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	
The length. Fut. (Optative)		אֶקְטַלְהָ		אֶקְטַלְהָ	אֶקְטַלְהָ	
Fut. apoc. (Jussive)		—		—	—	
Part. act.		קָטַל		נִקְטַל	מִקְטַל	
Part. pass.		קָטוּל				
		יָכוֹל in p. 1	יָכוֹל in p. 2			

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
קָטַל*	הִקְטִיל*	הִקְטַל*	הִתְקַטַּל*
קָטַלְהָ	הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטַּלְהָ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ

הִתְקַטַּל* (הִקְטַל) הִקְטַל (הִקְטַל) הִקְטִיל* (קָטַל) קָטַל

	הִקְטַל		הִתְקַטַּל
wanting.	הִקְטִיל	wanting.	הִתְקַטַּל
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטַלְנָה		הִתְקַטַּלְנָה

יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטִילי	תִּקְטִילי	תִּקְטִילי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

אִקְטִילָהּ
יִקְטַל

אִתְקַטַּלָּהּ

מִקְטַל

מִקְטִיל

מִקְטַל

מִתְקַטַּל (מִקְטַל)

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	עָמַד * עָמַדְתָּ	נָעַמַד * נָעַמַדְתָּ	הָעַמִּיד * הָעַמִּידְתָּ	הָעַמַּד * הָעַמַּדְתָּ
3. f.	עָמַדְתָּ	נָעַמַדְתָּ	הָעַמִּידְתָּ	הָעַמַּדְתָּ
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעַמִּידְתָּ	הָעַמַּדְתָּ
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעַמִּידְתְּ	הָעַמַּדְתְּ
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעַמִּידְתִּי	הָעַמַּדְתִּי
Plur. 3.	עָמְדוּ	נָעַמְדוּ	הָעַמִּידוּ	הָעַמַּדוּ
2. m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעַמִּידְתֶּם	הָעַמַּדְתֶּם
2. f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעַמִּידְתֶּן	הָעַמַּדְתֶּן
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעַמִּידְנוּ	הָעַמַּדְנוּ

Inf. const. הָעַמַּד (הָעַמִּיד) הָעַמִּיד * (נָעַמַד) הָעַמַּד * (עָמַד) עָמַד * abs.

Imp. m.	עָמַד	חֹק	הָעַמַּד	הָעַמִּיד	
f.	עָמְדִי	חֹקִי	הָעַמְדִי	הָעַמִּידִי	wanting.
Plur. m.	עָמְדוּ	חֹקוּ	הָעַמְדוּ	הָעַמִּידוּ	
f.	עָמְדֵנָה	חֹקְנָה	הָעַמְדֵנָה	הָעַמִּידֵנָה	

Fut. 3. m.	יָעַמַּד	יִחַזַּק	יָעַמַּד	יָעַמִּיד	יָעַמַּד
3. f.	תָּעַמַּד	תִּחַזַּק	תָּעַמַּד	תָּעַמִּיד	תָּעַמַּד
2. m.	תָּעַמַּד	תִּחַזַּק	תָּעַמַּד	תָּעַמִּיד	תָּעַמַּד
2. f.	תָּעַמְדִי	תִּחַזְקִי	תָּעַמְדִי	תָּעַמִּידִי	תָּעַמְדִי
1. c.	אָעַמַּד	אִחַזַּק	אָעַמַּד	אָעַמִּיד	אָעַמַּד
Plur. 3. m.	יָעַמְדוּ	יִחַזְקוּ	יָעַמְדוּ	יָעַמִּידוּ	יָעַמְדוּ
3. f.	תָּעַמְדֵנָה	תִּחַזְקֵנָה	תָּעַמְדֵנָה	תָּעַמִּידֵנָה	תָּעַמְדֵנָה
2. m.	תָּעַמְדוּ	תִּחַזְקוּ	תָּעַמְדוּ	תָּעַמִּידוּ	תָּעַמְדוּ
2. f.	תָּעַמְדֵנָה	תִּחַזְקֵנָה	תָּעַמְדֵנָה	תָּעַמִּידֵנָה	תָּעַמְדֵנָה
1. c.	נָעַמַּד	נִחַזַּק	נָעַמַּד	נָעַמִּיד	נָעַמַּד

Fut. apoc. (Jussive)

יָעַמַּד

Part. act. עָמַד pass. עָמֹד נָעַמַּד מְעַמִּיד מְעַמַּד

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
Pret. 3. m.	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. f.	שָׁחְטָה	נִשְׁחַטָּה	בָּרְכָה	בִּרְכֵה	הִתְבָּרְכִי
2. m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכַתְּ	הִתְבָּרַכְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכַתִּי	הִתְבָּרַכְתִּי
Plur. 3. c.	שָׁחְטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַתֶּם	הִתְבָּרַכְתֶּם
2. f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַתֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
Inf.	שָׁחַט	הִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
Inf. absol.	שָׁחוֹט	נִשְׁחַט	בָּרוּךְ		
Imp. m.	שָׁחַט	הִשְׁחַט	בָּרַךְ		הִתְבָּרַךְ
f.	שָׁחְטִי	הִשְׁחַטִּי	בָּרְכִי		הִתְבָּרְכִי
Plur. m.	שָׁחְטוּ	הִשְׁחַטוּ	בָּרְכוּ	wanting.	הִתְבָּרְכוּ
f.	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
Fut. 3. m.	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבָרַךְ	יִתְבָּרַךְ
3. f.	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
2. m.	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תְּבָרַכְךָ	תְּבָרַכְךָ	תִּתְבָּרַכְךָ
2. f.	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תְּבָרַכְכִי	תְּבָרַכְכִי	תִּתְבָּרַכְכִי
1. c.	אֶשְׁחַט	אֶשְׁחַט	אֶבָּרַךְ	אֶבָּרַךְ	אֶתְבָּרַךְ
Plur. 3. m.	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ
3. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ
2. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
1. c.	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ
Part.	שָׁחַט	נִשְׁחַט	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ
pass.	שָׁחוֹט				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	שָׁמַע*	נִשְׁמַע*	שָׁמַע*
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
Plur. 2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
Inf.	שָׁמַעַ	הִשְׁמַעַ*	שָׁמַעַ*
Inf. absol.	שָׁמוֹעַ	נִשְׁמָעַ	שָׁמַעַ
Imp. m.	שָׁמַעַ*	הִשְׁמַעַ	שָׁמַעַ
	שָׁמְעִי	הִשְׁמַעִי	שָׁמְעִי
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמְעֵנָה	הִשְׁמְעֵנָה	שָׁמְעֵנָה
Fut. 3. m.	יִשְׁמַעַ	יִשְׁמַעַ	יִשְׁמַעַ
3. f.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ
2. m.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ
2. f.	תִּשְׁמַעִי	תִּשְׁמַעִי	תִּשְׁמַעִי
1. c.	אֶשְׁמַעַ	אֶשְׁמַעַ	אֶשְׁמַעַ
Plur. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה
1. c.	נִשְׁמַעַ	נִשְׁמַעַ	נִשְׁמַעַ
Fut. with. Suff.	יִשְׁמַעֲנִי		
Part. act.	שָׁמוֹעַ pass. שָׁמוֹעַ	נִשְׁמָעַ	מִשְׁמַעַ

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpacl.</i>
*שָׁמַע	*הִשְׁמִיעַ	*הִשְׁמַע	*הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה	הִשְׁתַּמְעָה
שָׁמְעַתָּ	הִשְׁמִיעַתָּ	הִשְׁמְעַתָּ	הִשְׁתַּמְעַתָּ
שָׁמְעַתְּ	הִשְׁמִיעַתְּ	הִשְׁמְעַתְּ	הִשְׁתַּמְעַתְּ
שָׁמְעַתֶּם	הִשְׁמִיעַתֶּם	הִשְׁמְעַתֶּם	הִשְׁתַּמְעַתֶּם
שָׁמַע	*הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
—	הִשְׁמַע	הִשְׁמַע	הִשְׁתַּמַּע
wanting.	הִשְׁמַע הִשְׁמִיעִי הִשְׁמִיעִי הִשְׁמַעְנָה	wanting.	הִשְׁתַּמַּע — — —
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַעַתָּ	תִּשְׁמִיעַתָּ	תִּשְׁמַעַתָּ	תִּשְׁתַּמַּעַתָּ
תִּשְׁמַעַתְּ	תִּשְׁמִיעַתְּ	תִּשְׁמַעַתְּ	תִּשְׁתַּמַּעַתְּ
תִּשְׁמַעַתֶּם	תִּשְׁמִיעַתֶּם	תִּשְׁמַעַתֶּם	תִּשְׁתַּמַּעַתֶּם
יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמְעְנָה
תִּשְׁמְעוּ	תִּשְׁמִיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְעוּ
תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמְעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע
Fut. apoc.	יִשְׁמַע		
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמַּע

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	מָצָא	נִמְצָא	מִצָּא
3. f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. m.	מָצַאתָ	נִמְצַאתָ	מִצַּאתָ
2. f.	מָצַאתְּ	נִמְצַאתְּ	מִצַּאתְּ
1. c.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מִצַּאתֶם
2. f.	מָצַאתְנָן	נִמְצַאתְנָן	מִצַּאתְנָן
1. c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מִצַּאתִנִּי
Inf.	מִצֵּא abs. (מִצּוֹא)	*הַמִּצֵּא (נִמְצָא)	*מִצֵּא (מִצּוֹא)
Imp. m.	מִצֵּא	הַמִּצֵּא	מִצֵּא
f.	מִצֵּאִי	הַמִּצֵּאִי	מִצֵּאִי
Plur. m.	מִצְּאוּ	הַמִּצְּאוּ	מִצְּאוּ
f.	מִצְּאֵנָה	הַמִּצְּאֵנָה	מִצְּאֵנָה
Fut. 3. m.	יִמְצֵא	יִמְצֵא	יִמְצֵא
3. f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
2. m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
2. f.	תִּמְצֵאִי	תִּמְצֵאִי	תִּמְצֵאִי
1. c.	אִמְצֵא	אִמְצֵא	אִמְצֵא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
1. c.	נִמְצֵא	נִמְצֵא	נִמְצֵא
Fut. apoc. (Jussive)			
Fut. with Suff.			יִמְצְאֵנִי
Part. act.	מִצֵּא pass.	נִמְצֵא	מִמְצֵא

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מִצָּא*	הִמְצִיא*	הִמְצָא*	הִתְמַצָּא*
מִצָּאָה	הִמְצִיאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוּ	הִמְצִאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מִצָּאתֶם	הִמְצִאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתֶן	הִמְצִאתֶן	הִמְצָאתֶן	הִתְמַצָּאתֶן
מִצָּאֵנוּ	הִמְצִאֵנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ
מִצָּא	הִמְצִיא abs. (הִמְצָא)	הִמְצָא (הִמְצָא)	הִתְמַצָּא
wanting.	הִמְצִיא הִמְצִיאִי הִמְצִאוּ הִמְצִאָנָה	wanting.	הִתְמַצָּא הִתְמַצָּאִי הִתְמַצָּאוּ הִתְמַצָּאָנָה
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
תִּמְצָאוּ	תִּמְצִאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
	יִמְצָא		
	יִמְצִיאֵנִי		
מִמְצָא	מִמְצִיא	מִמְצָא	מִתְמַצָּא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	אָכַל	נֶאֱכַל	הֵאָכִיל	הִאָכַל

Like the Verb Pe Guttural, in Paradigm C.

Inf.		אָכַל abs. (אָכּוּל)	הֵאָכַל (הֵאָכּוּל)	הֵאָכִיל	הִאָכַל
Imp.	m.	אָכַל	הֵאָכַל	הֵאָכִיל	
	f.	אָכְלִי	etc.	etc.	wanting.
Plur.	m.	אָכְלוּ			
	f.	אָכְלֶנָּה			
Fut.	3. m.	יֹאכַל (in p. יֹאכְלֶה)	יֵאָכַל	יֵאָכִיל	יִאָכַל
	3. f.	תֹּאכַל			
	2. m.	תֹּאכַל			
	2. f.	תֹּאכְלִי	etc.	etc.	etc.
	1. c.	אָכַל			
Plur.	3. m.	יֹאכְלוּ			
	3. f.	תֹּאכְלֶנָּה			
	2. m.	תֹּאכְלוּ			
	2. f.	תֹּאכְלֶנָּה			
	1. c.	נֶאֱכַל			

Fut. Vav Conv. וַיֹּאמֶר, וַיֹּאכַל

Part. act.	אָכַל pass.	אָכּוּל	נֶאֱכַל	מֵאָכִיל	מִאָכַל
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	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	*נָזַח	*נָזַח	הִנָּזַח	הִנָּזַח
3. f.		נָזַחַה	הִנָּזַחַה	הִנָּזַחַה
2. m.	etc.	נָזַחַת	הִנָּזַחַת	הִנָּזַחַת
2. f.		נָזַחַת	הִנָּזַחַת	הִנָּזַחַת
1. c.	regular.	נָזַחְתִּי	הִנָּזַחְתִּי	הִנָּזַחְתִּי
Plur. 3.		נָזַחוּ	הִנָּזַחוּ	הִנָּזַחוּ
2. m.		נָזַחְתֶּם	הִנָּזַחְתֶּם	הִנָּזַחְתֶּם
2. f.		נָזַחְתֶּן	הִנָּזַחְתֶּן	הִנָּזַחְתֶּן
1. c.		נָזַחְנוּ	הִנָּזַחְנוּ	הִנָּזַחְנוּ

Inf. constr. *הִנָּזַח* (הִנָּזַח) **הִנָּזַח* (הִנָּזַח) **הִנָּזַח* (הִנָּזַח) abs. *נָזַחַת*

Imp. m.	*נָזַח	הִנָּזַח	הִנָּזַח	
f.	נָזַחַי	הִנָּזַחַי	הִנָּזַחַי	
Plur. m.	נָזַחוּ	הִנָּזַחוּ	הִנָּזַחוּ	wanting.
f.	נָזַחְנָה	הִנָּזַחְנָה	הִנָּזַחְנָה	

Fut. 3. m.	יִנָּזַח	יִנָּזַח	יִנָּזַח	יִנָּזַח
3. f.	תִּנָּזַח	תִּנָּזַח	תִּנָּזַח	תִּנָּזַח
2. m.	תִּנָּזַח	תִּנָּזַח	תִּנָּזַח	תִּנָּזַח
2. f.	תִּנָּזַחַי	תִּנָּזַחַי	תִּנָּזַחַי	תִּנָּזַחַי
1. c.	אִנָּזַח	אִנָּזַח	אִנָּזַח	אִנָּזַח
Plur. 3. m.	יִנָּזַחוּ	יִנָּזַחוּ	יִנָּזַחוּ	יִנָּזַחוּ
3. f.	תִּנָּזַחְנָה	תִּנָּזַחְנָה	תִּנָּזַחְנָה	תִּנָּזַחְנָה
2. m.	תִּנָּזַחוּ	תִּנָּזַחוּ	תִּנָּזַחוּ	תִּנָּזַחוּ
2. f.	תִּנָּזַחְנָה	תִּנָּזַחְנָה	תִּנָּזַחְנָה	תִּנָּזַחְנָה
1. c.	נִנָּזַח	נִנָּזַח	נִנָּזַח	נִנָּזַח

The length. Fut. *אִנָּזַחַה* *אִנָּזַחַה* *אִנָּזַחַה*

Fut. apoc. *יִנָּזַח*

Part. act. *נָזַחַת* pass. *נָזַחַת* *נָזַחַת* *מִנָּזַח* *מִנָּזַח*

	<i>Kal.</i>		<i>Niphal.</i>
Pret. 3. m.	יָשַׁב*		נִישַׁב*
3. f.	יָשְׁבָה		נִישְׁבָה
2. m.	יָשַׁבְתָּ		נִישַׁבְתָּ
2. f.	יָשַׁבְתְּ		נִישַׁבְתְּ
1. c.	יָשַׁבְתִּי		נִישַׁבְתִּי
Plur. 3. c.	יָשְׁבוּ		נִישְׁבוּ
2. m.	יָשַׁבְתֶּם		נִישַׁבְתֶּם
2. f.	יָשַׁבְתֶּן		נִישַׁבְתֶּן
1. c.	יָשַׁבְנוּ		נִישַׁבְנוּ
Inf.	שָׁבַת, abs.	יָסַד (יָשׁוּב)	הִנְיָשַׁב*
Imp. m.	שֵׁב*	יֵרֵשׁ	הִנְיָשַׁב
f.	שְׁבִי	יֵרְשִׁי	הִנְיָשְׁבִי
Plur. m.	שְׁבוּ	יֵרְשׁוּ	הִנְיָשְׁבוּ
f.	שְׁבֹנָה	יֵרְשֹׁנָה	הִנְיָשְׁבֹנָה
Fut. 3. m.	יָשַׁב	יֵרֵשׁ	יִנְיָשַׁב
3. f.	תָּשַׁב	תֵּרֵשׁ	תִּנְיָשַׁב
2. m.	תָּשַׁבְתָּ	תֵּרֵשׁ	תִּנְיָשַׁבְתָּ
2. f.	תָּשַׁבְתְּ	תֵּרֵשִׁי	תִּנְיָשַׁבְתְּ
1. c.	אָשַׁב	אֵרֵשׁ	אִנְיָשַׁב
Plur. 3. m.	יֵשְׁבוּ	יֵרְשׁוּ	יִנְיָשְׁבוּ
3. f.	תִּשְׁבֹּנָה	תֵּרְשֹׁנָה	תִּנְיָשְׁבֹּנָה
2. m.	תָּשְׁבוּ	תֵּרְשׁוּ	תִּנְיָשְׁבוּ
2. f.	תִּשְׁבֹּנָה	תֵּרְשֹׁנָה	תִּנְיָשְׁבֹּנָה
1. c.	נִשְׁבַּ	נִרְשָׁ	נִנְיָשַׁב
Fut. apoc. (Jussive)			
Fut. with Vav Conv.	וַיָּשַׁב		
Part. act.	יֹשֵׁב	pass. יָשׁוּב	נִישֵׁב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב*	הוֹשִׁב*	יֵטֵב*	הִיטִיב*
הוֹשִׁיבָה	הוֹשִׁבָה		הִיטִיבָה
הוֹשִׁבַת	הוֹשִׁבַת		הִיטִבְתָּ
הוֹשִׁבְתָּ	הוֹשִׁבְתָּ	regular.	הִיטִבְתָּ
הוֹשִׁבְתִּי	הוֹשִׁבְתִּי		הִיטִבְתִּי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁבְתֶּם	הוֹשִׁבְתֶּם		הִיטִבְתֶּם
הוֹשִׁבְתֶּן	הוֹשִׁבְתֶּן		הִיטִבְתֶּן
הוֹשִׁבְנוּ	הוֹשִׁבְנוּ		הִיטִבְנוּ
הוֹשִׁיב abs. (הוֹשִׁיב, הוֹשִׁיב)		יֵטֵב (יָטוֹב)	הִיטִיב (הֵיטֵב)
הוֹשִׁב הוֹשִׁיבִי הוֹשִׁיבוּ הוֹשִׁיבָנָה	wanting.	יֵטֵב* יֵטֵבִי יֵטֵבוּ יֵטֵבְנָה	הִיטֵב הִיטִיבִי הִיטִיבוּ הִיטֵבְנָה
יֹשִׁיב	יֹשִׁב	יֵיטֵב	יֵיטִיב
תוֹשִׁיב	תוֹשִׁב	תֵיטֵב	תֵיטִיב
תוֹשִׁיבִי	תוֹשִׁבִי	תֵיטֵבִי	תֵיטִיבִי
אוֹשִׁיב	אוֹשִׁב	אֵיטֵב	אֵיטִיב
יֹשִׁיבוּ	יֹשִׁבוּ	יֵיטֵבוּ	יֵיטִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁבְנָה	תֵיטֵבְנָה	תֵיטֵבְנָה
תוֹשִׁיבוּ	תוֹשִׁבוּ	תֵיטֵבוּ	תֵיטִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁבְנָה	תֵיטֵבְנָה	תֵיטֵבְנָה
נוֹשִׁיב	נוֹשִׁב	נֵיטֵב	נֵיטִיב
יֹשִׁב וּיֹשִׁב		וּיֵיטֵב	וּיֵיטִיב
מוֹשִׁיב	מוֹשִׁב	יֵטֵב, יָטוֹב	מֵיטִיב

	<i>Kal.</i>	<i>Niphal.</i>	
Pret. 3. m.	סָב	נָסַב	
3. f.	סָבָה	נָסְבָה	
2. m.	סָבוֹתָ	נָסְבוֹתָ	
2. f.	סָבוֹת	נָסְבוֹת	
1. c.	סָבוֹתִי	נָסְבוֹתִי	
Plur. 3. c.	סָבוּ	נָסְבוּ	
2. m.	סָבוֹתְכֶם	נָסְבוֹתְכֶם	
2. f.	סָבוֹתֵינָן	נָסְבוֹתֵינָן	
1. q.	סָבוֹנוּ	נָסְבוֹנוּ	
Inf. constr.	*סָב abs. (סָבוּב)	*הִסָב (הִסָבוּב)	
Imp. m.	סֵב	הִסֵב	
f.	סֵבִי	הִסֵבִי	
Plur. m.	סֵבוּ	הִסֵבוּ	
f.	סֵבִינָה	הִסֵבִינָה	
Fut. 3. m.	יִסֵב	יִסָב	יִסָב
3. f.	תִּסָב	תִּסָב	תִּסָב
2. m.	תִּסָב	תִּסָב	תִּסָב
2. f.	תִּסָבִי	תִּסָבִי	תִּסָבִי
1. c.	אֶסָב	אֶסָב	אֶסָב
Plur. 3. m.	יִסְבוּ	יִסְבוּ	יִסְבוּ
3. f.	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה
2. m.	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ
2. f.	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה
1. c.	נִסָב	נִסָב	נִסָב
Fut. with Vav Conv.	וַיִּסָב		
Fut. with Suff.	יִסְבֵנִי		
Part. act.	סוֹבֵב	pass. סוֹבֵב	נָסֵב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pual.</i>
הִסֵּב	הוּסַב	סוּבַב	סוּבַב
הִסְבֵּה	הוּסְבֵה	סוּבְּבֵה	סוּבְּבֵה
הִסְבֹּת	הוּסְבֹת	סוּבְּבֹת	סוּבְּבֹת
הִסְבֹּת	הוּסְבֹת	סוּבְּבֹת	סוּבְּבֹת
הִסְבֹּתִי	הוּסְבֹתִי	סוּבְּבֹתִי	סוּבְּבֹתִי
הִסְבֹּו	הוּסְבֹו	סוּבְּבֹו	סוּבְּבֹו
הִסְבֹּתֶם	הוּסְבֹתֶם	סוּבְּבֹתֶם	סוּבְּבֹתֶם
הִסְבֹּתֶן	הוּסְבֹתֶן	סוּבְּבֹתֶן	סוּבְּבֹתֶן
הִסְבֹּנוּ	הוּסְבֹנוּ	סוּבְּבֹנוּ	סוּבְּבֹנוּ
הִסֵּב	הוּסַב	סוּבַב	סוּבַב
הִסֵּב		סוּבַב	
הִסְבִּי	wanting.	סוּבְּבִי	wanting.
הִסְבֹּו		סוּבְּבֹו	
הִסְבִּינָה		סוּבְּבִינָה	
יִסַּב	יּוּסַב	יְסוּבַב	יְסוּבַב
תִּסַּב	תּוּסַב	תְּסוּבַב	תְּסוּבַב
תִּסַּב	תּוּסַב	תְּסוּבַב	תְּסוּבַב
תִּסְבִּי	תּוּסְבִי	תְּסוּבְּבִי	תְּסוּבְּבִי
אִסַּב	אּוּסַב	אְסוּבַב	אְסוּבַב
יִסְבוּ	יּוּסְבוּ	יְסוּבְּבוּ	יְסוּבְּבוּ
תִּסְבִּינָה	תּוּסְבִינָה	תְּסוּבְּבִינָה	תְּסוּבְּבִינָה
תִּסְבוּ	תּוּסְבוּ	תְּסוּבְּבוּ	תְּסוּבְּבוּ
תִּסְבִּינָה	תּוּסְבִינָה	תְּסוּבְּבִינָה	תְּסוּבְּבִינָה
נִסַּב	נּוּסַב	נְסוּבַב	נְסוּבַב
וּיִסַּב			
יִסְבִּי (יְסַבְּכֶם)		יְסוּבְּבִי	
מִיִּסַּב	מּוּיִסַּב	מְיִסוּבַב	מְיִסוּבַב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	קָם*	נָקוּם*	הִקָּים*	הוּקָם*
3. f.	קָמָה	נָקוּמָה	הִקָּימָה	הוּקָמָה
2. m.	קָמַתְּ	נָקוּמוֹתְּ	הִקָּימוֹתְּ	הוּקָמַתְּ
2. f.	קָמַתְּ	נָקוּמוֹתְּ	הִקָּימוֹתְּ	הוּקָמַתְּ
1. c.	קָמַתִּי	נָקוּמוֹתִי	הִקָּימוֹתִי	הוּקָמַתִּי
Plur. 3. c.	קָמוּ	נָקוּמוּ	הִקָּימוּ	הוּקָמוּ
2. m.	קָמַתֶּם	נָקוּמוֹתֶם	הִקָּימוֹתֶם	הוּקָמַתֶּם
2. f.	קָמַתְּן	נָקוּמוֹתְּן	הִקָּימוֹתְּן	הוּקָמַתְּן
1. c.	קָמַנּוּ	נָקוּמוּנּוּ	הִקָּימוּנּוּ	הוּקָמַנּוּ
Inf. const.	קוֹם* abs. (קוֹם)	הַקּוֹם*	הִקָּים* (הִקָּים)	הוּקָם* (הוּקָם)
Imp. m.	קוּם	הַקּוּם	הִקָּם	
f.	קוּמִי	הַקּוּמִי	הִקָּמִי	
Plur. m.	קוּמוּ	הַקּוּמוּ	הִקָּמוּ	wanting.
f.	קוּמְנָה	הַקּוּמְנָה	הִקָּמְנָה	
Fut. 3. m.	יָקוּם	יִקּוּם	יִקָּים	יּוּקָם
3. f.	תָּקוּם	תִּקּוּם	תִּקָּים	תּוּקָם
2. m.	תָּקוּם	תִּקּוּם	תִּקָּים	תּוּקָם
2. f.	תָּקוּמִי	תִּקּוּמִי	תִּקָּמִי	תּוּקָמִי
1. c.	אָקוּם	אִקּוּם	אִקָּים	אּוּקָם
Plur. 3. m.	יָקוּמוּ	יִקּוּמוּ	יִקָּימוּ	יּוּקָמוּ
3. f.	תָּקוּמְנָה	תִּקּוּמְנָה	תִּקָּמְנָה	תּוּקָמְנָה
2. m.	תָּקוּמוּ	תִּקּוּמוּ	תִּקָּימוּ	תּוּקָמוּ
2. f.	תָּקוּמְנָה	תִּקּוּמְנָה	תִּקָּמְנָה	תּוּקָמְנָה
1. c.	נָקוּם	נִקּוּם	נִקָּים	נּוּקָם
Fut. apoc.	יָקֻם		יָקֻם	
conv.	וַיָּקֻם, וַיִּקָּם		וַיִּקָּם	
Fut. with suff.	יָקוּמִי		יָקֻמִּי	
Part. act.	קָם pass.	נָקוּם קוּם	מִקָּים	מוּקָם

<i>Piel.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים*	קוּמִים*	בָּן*	בִּין*	נְבוּן*
קוּמְמָה	קוּמְמָה	בְּנָה	בִּינָה	נְבוּנָה
קוּמְמַת	קוּמְמַת	בְּנַת	בִּינֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	בְּנַת	בִּינֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	בְּנַתִּי	בִּינֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	בְּנוֹ	בִּינוֹ	נְבוּנוֹ
קוּמְמַתֶּם	קוּמְמַתֶּם	בְּנֵתֶם	בִּינֹתֶם	נְבוּנוֹתֶם
קוּמְמַתֶּן	קוּמְמַתֶּן	בְּנֵתֶן	בִּינֹתֶן	נְבוּנוֹתֶן
קוּמְמַנּוּ	קוּמְמַנּוּ	בְּנוּ	בִּינוּ	נְבוּנוּ
קוּמִים	קוּמִים	בִּין	(בן) בִּין*	הַבּוּן*
קוּמִים		בִּין		הַבּוּן
קוּמְמִי	wanting.	בִּינִי		הַקּוּם as
קוּמְמוֹ		בִּינוֹ		—
קוּמְמָנָה		—		—
יְקוּמִים	יְקוּמִים	יְבִין		יְבוּן
תְּקוּמִים	תְּקוּמִים	תְּבִין		as יְקוּם
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמְמִי	תְּקוּמְמִי	תְּבִינִי		
אֲקוּמִים	אֲקוּמִים	אֲבִין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוֹ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינוֹ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		יְבוּן		
		וְיָבִין		
		יְבִינִי		
מְקוּמִים	מְקוּמִים	בּוּן	בּוּן	נְבוּן

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	גָּלָה*	נִגְלָה*	גָּלָה*
3. f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ (גָּלִיתָ)
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
Inf. constr.	גָּלוֹת abs. (גָּלוֹה) (poet. גָּלוּ)	הַגָּלוֹת (נִגְלוֹה)	גָּלוֹת (גָּלוֹה)
Imp. m.	גָּלָה*	הַגָּלָה*	גָּלָה*
f.	גָּלִי	הַגָּלִי	גָּלִי
Plur. m.	גָּלוּ	הַגָּלוּ	גָּלוּ
f.	גָּלִינָה	הַגָּלִינָה	גָּלִינָה
Fut. 3. m.	יִגְלָה	יִנְגְּלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1. c.	אֶגְלָה	אֶנְגְּלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1. c.	נִגְלָה	נִנְגְּלָה	נִגְלָה
Fut. apoc.	יִגַּל	יִנְגַּל	יִגַּל
Fut. with Suff.	יִגְלֵנִי		יִגְלֵנִי
Part. act.	גָּלָה pass. גָּלוּי	נִגְלָה	מִגְלָה

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
*גלה	*הגלה	*הגלה	*התגלה
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית (הגליִת)	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליתם	הגליתם	הגליתם	התגליתם
גליתן	הגליתן	הגליתן	התגליתן
גלינו	הגלינו	הגלינו	התגלינו

(התגלה) התגלות (הגלה) הגלות (הגליִת) הגלות (גלה) גלות

	*הגלה		התגלה
wanting.	הגלי	wanting.	התגלי
	הגלו		התגלו
	הגלינה		התגלינה
יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה
	יגל		יתגל
	יגלני		
מגלה	מגלה	מגלה	מתגלה

SUFFIXES for	1 Sing.	2 Sing. m.	2. Sing. f.	3. Sing. m.
Pret. Kal. 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ } קָטַלְוּ }
3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ } קָטַלְתֶּוּ }
2. m.	קָטַלְתִּנִּי } קָטַלְתֶּנִּי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּוּ }
2. f.	קָטַלְתִּנִּי	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּוּ }
Plur.	1. c. —	קָטַלְתֶּיךָ	קָטַלְתֶּיךָ	קָטַלְתֶּוּ
3. c.	קָטַלְוּנִי	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ
2. m.	קָטַלְתֶּנִּי	—	—	קָטַלְתֶּוּהוּ
1. c.	—	קָטַלְנֶיךָ	קָטַלְנֶיךָ	קָטַלְנֶהוּ
Inf. Kal. suff. nom.	קָטַלְיִ	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְוּ
suff. verb.	קָטַלְנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְוּ
Imp. Kal.	קָטַלְנִי	—	—	קָטַלְהוּ
Fut. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ
3. m.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנִי
with Nun epenthetic Plur. 3. m.	יִקְטַלְוּנִי	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ
Pret. Piel.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ

3. *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	—	—	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	—	—	קָטְלוּ	קָטְלוּ
קָטְלוּ	—	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	—	—	קָטְלוּ	קָטְלוּ
קָטְלוּ	—	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ

קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ

קָטְלוּ	} קָטְלוּ	—	—	קָטְלוּ	—
קָטְלוּ		—	—	קָטְלוּ	—

קָטְלוּ	} קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ		קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ
קָטְלוּ	קָטְלוּ	—	—	—	—
קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ	קָטְלוּ

קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ קָטְלוּ

I. Declension.		S E C O N D			
		I.	II.	III.	
Sing. absol.	hero גבור	hand יד	star כוכב	name שם	
— constr.	גבור	יד	כוכב	שם	
Light Suffixes.	גבורי	ידי	כוכבי	שמי	
	גבורך	ידך	כוכבך	שמך	
Grave Suffixes.	גבורכם	ידיכם	כוכביכם	שמכם	
Plur. absol.	גבורים	ידיים ^{Du.}	כוכבים	שמות	
— constr.	גבורי	ידי	כוכבי	שמות	
Light Suffixes.	גבורי	ידי	כוכבי	שמתי	
Grave Suffixes.	גבוריכם	ידיכם	כוכביכם	שמתיכם	

Fourth Declension.		F I F T H			
Sing. absol.	word דבר	grape ענב	old זקן	King מלך	book ספר
— constr.	דבר	ענב	זקן	מלך	ספר
Light Suffixes.	דברי	ענבי	זקני	מלכי	ספרי
	דברך	ענבך	זקנה	מלכך	ספרך
Grave Suffixes	דברכם	ענביכם	זקניכם	מלככם	ספריכם
Plur. absol.	דברים	ענבים	זקנים	מלכים	ספרים
— constr.	דברי	ענבי	זקני	מלכי	ספרי
Light Suffixes	דברי	ענבי	זקני	מלכי	ספרי
Grave Suffixes	דבריכם	ענביכם	זקניכם	מלכיכם	ספריכם

FEMININE

I. Declension.		SECOND DECLENSION.			
Sing. absol.	law חקה	year שנה	sleep שנה	right- eousness צדקה	
— constr.	חקת	שנת	שנת	צדקת	
Light Suffixes	חקתי	שנתי	שנתי	צדקתי	
	חקתך	שנתך	שנתך	צדקתך	
Grave Suffixes	חקתכם	שנתכם	שנתכם	צדקתכם	
Plur. absol.	חקות	שנות	שנות	צדקות	
— constr.	חקות	שנות	—	צדקות	
Light Suffixes	חקתי	שנתי	—	צדקותי	
Grave Suffixes	חקתיכם	שנתיכם	—	צדקותיכם	

DECLENSION.				3. Declension.		
IV.	V.	VI.	VII.			
staff מקל	an axe קרדס	enemy איב	seer חזה	a noble one נדיב	remembrance זכרון	זכרון
מקל	קרדס	איב	חזה	נדיב	זכרון	זכרון
מקלי	קרדמי	איבי	חזי	נדיבי	זכרוני	זכרוני
מקלקל	—	איבך	חזך	נדיבך	זכרוניך	זכרוניך
מקלכם	—	איבכם	חזכם	נדיבכם	זכרוניכם	זכרוניכם
מקלות	קרדמים	איבים	חזים	נדיבים	זכרונים	זכרונים
מקלות	קרדמי	איבי	חזי	נדיבי	זכרוני	זכרוני
מקלותי	—	איבי	חזי	נדיבי	זכרוני	זכרוני
מקלותיכם	—	איבכם	חזיכם	נדיביכם	זכרוניכם	זכרוניכם

DECLENSION.						
sanctuary קדש	lad נער	power נצח	work פעל	fruit פרי	death מות	olive זית
קדש	נער	נצח	פעל	פרי	מות	זית
קדשי	נערי	נצחי	פעלי	פריי	מותי	זיתי
קדשה	נערה	נצחה	פעלה	פריה	מותה	זיתה
קדשכם	נערכם	נצחכם	פעלכם	פריכם	מותכם	זיתכם
קדשים	נערים	נצחים	פעלים	(פריהם)	—	זיתים
קדשי	נערי	נצחי	פעלי	פריי	מותי	זיתי
קדשי	נערי	נצחי	פעלי	פרות	מותי	זיתי
קדשיכם	נעריכם	נצחיים	פעליכם	פרייך	מותיכם	זיתיכם

NOUNS. § 69—72.

Third Declension.		FOURTH DECLENSION.		
queen מלכה	word אמרה	desert חרבה	twig יונקת	coat כתנת
מלכת	אמרת	—	יונקת	כתנת
מלכתי	אמרתי	חרבתי	יונקתי	כתנתי
מלכתך	אמרתך	חרבתך	יונקתך	כתנתך
מלכתכם	אמרתכם	חרבתכם	יונקתכם	כתנתכם
מלכות	אמרות	חרבות	יונקות	כתנות
מלכות	אמרות	חרבות	יונקות	כתנות
מלכותי	אמרותי	חרבותי	יונקותי	כתנותי
מלכותיכם	אמרותיכם	חרבותיכם	יונקותיכם	כתנותיכם

CHRESTOMATHY.

I. Abraham is commanded to offer up his child as a burnt sacrifice. (Genesis 22).

1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
2 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי׃ וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ² אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
3 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלָיךָ׃ וַיִּשְׁבֶּם אַבְרָהָם בְּבִקְרָה
וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ³ וְאֵת יִצְחָק בְּנֹו
וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים׃
4 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק׃
5 וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם² פֹּה עִם־הַחֲמֹור וָאֲנִי וְהַנֶּעֱר
6 נִלְכָה עַד־כִּיָּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם׃ וַיִּקַּח אַבְרָהָם אֶת־
עֲצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ וְאֶת־
7 הַמַּאֲבָלֹת וַיֵּלְכוּ שְׁנֵיהֶם⁴ יַחְדָּו׃ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיָּה
8 הַשְּׂה לְעֹלָה׃ וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לֹו² הַשְּׂה לְעֹלָה
9 בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃ וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לֹו הָאֱלֹהִים
וַיְבִן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֶף אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־
10 יִצְחָק בְּנֹו וַיִּשֶׂם אֹתֹו עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃ וַיִּשְׁלַח אַבְרָהָם
11 אֶת־יָדֹו וַיִּקַּח אֶת־הַמַּאֲבָלֹת לְשַׂחֵט אֶת־בְּנֹו׃ וַיִּקְרָא אֵלָיו מִלְּאָד
12 יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי׃ וַיֹּאמֶר
אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עֵתָה יִדְעֵתִי
כִּי־יִרְאֵה⁵ אֱלֹהִים אִתָּה וְלֹא חֲשַׁבְתָּ אֶת־יִחִידְךָ מִמֶּנִּי׃
13 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֲרַי נֶאֱחָז בְּסַבְּךָ בְּקִרְנָיו
14 וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנֹו׃ וַיִּקְרָא
אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֵה אֲשֶׁר יֹאמֶר⁶ הַיּוֹם בְּהַר

15 יְהוָה יֵרָאֵה 7 : וַיִּקְרָא מִלֶּאֱךָ יְהוָה אֱלֹהֵי אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם :
 16 וַיֹּאמֶר בִּי 8 נִשְׁבַּעְתִּי נֹאמֵי־יְהוָה כִּי 9 יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר
 17 הַזֶּה וְלֹא חִשַׁבְתָּ אֶת־בְּנֵךְ אֶת־יְחִידֶךָ : כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבֵּה
 אַרְבֵּה אֶת־זַרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וּכְחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם
 18 וַיִּרְשׁ זַרְעֶךָ אֶת־שְׂעַר אֵיבָיו : וְהִתְבָּרְכוּ בְזַרְעֶךָ כֹּל גּוֹי הָאָרֶץ
 19 עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי : וַיֵּשֶׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ
 יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שָׁבַע :

1 § 87, 2. 2 § 84, 2. 3 § 97, 2. 4 § 92, 4. 5 § 83, 7.
 6 § 76, 2, a. 7 צִיּוֹן the south-western hill of Jerusalem to which
 הַר יְהוָה. with Solomon's temple on it, belonged, was called, was called מְרִיָּה.
 הַר יְהוָה or fuller הַר בֵּית יְהוָה (Isa. 2, 2.) the temple-mount-
 ain. About this mountain the proverbial adage was current:
 בְּהַר יְהוָה יֵרָאֵה on the mountain of God one is seen, i. e. is pro-
 vided for. 8 with בְּ of the person or thing by whom one swears;
 here God swears by Himself. 9 § 111, 1.

II. Birth of Moses. His flight to Midian. (Exodus 2.)

1 וַיֵּלֶךְ אִישׁ מִמִּצְרַיִם לְוִי וַיִּקַּח אֶת־בֵּת־לֵוִי : וַתֵּהֶר האִשָּׁה וַתֵּלֶד
 2 בֵּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים : וְלֹא־יָבֵלָה
 3 עוֹד הַצְּפִינֹו 1 וַתִּקַּח־לוֹ תִּבְת גַּמְא וַתַּחְמְרָה 2 בַּחֲמֹר וּבַזָּפֶרֶת
 4 וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל־שֵׁפֶת הַיָּרְדֵּן : וַתִּצְבֹּב
 5 אַחֲתוֹ מִרְחֹק לְרַעְיָה 4 מֵהַיַּעֲשֶׂה לוֹ : וַתִּרְדַּב בַּת־פְּרַעֲזָה לְרַחֵץ
 6 עַל־הַיָּרְדֵּן וְנַעֲרֹתֶיהָ הֹלְכֹת עַל־יַד הַיָּרְדֵּן וַתֵּרָא אֶת־הַתִּבְיָה בַּתוֹךְ
 7 הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ : וַתִּפְתַּח וַתֵּרָאֵהוּ 5 אֶת־הַיֶּלֶד
 8 וְהִנֵּה־נֹעֵר בְּכַהֵן וַתַּחַמַּל עָלָיו וַתֹּאמֶר מִי־לֶדֶי הַעֲבָרִים זֶה : וַתֹּאמֶר
 9 אַחֲתוֹ אֶל־בַּת־פְּרַעֲזָה הַאֵלֶךְ וַקְּרָאתִי לָךְ אִשָּׁה מִיַּנְקַת מִן הַעֲבָרִית
 10 וַתִּינַק לָךְ אֶת־הַיֶּלֶד : וַתֹּאמֶר־לָהּ בַּת־פְּרַעֲזָה לִכִּי וַתֵּלֶךְ הַעֲלָמָה
 11 וַתִּקְרָא אֶת־אִם הַיֶּלֶד : וַתֹּאמֶר לָהּ בַּת־פְּרַעֲזָה הִילִיכִי 6 אֶת־
 12 הַיֶּלֶד הַזֶּה וְהִנַּקְתִּי לוֹ וְאֲנִי אֶתֵּן אֶת־שִׁבְרֶךָ וַתִּקַּח הַאִשָּׁה הַיֶּלֶד

10 ותניקהו: ויגדל הילד ותבאהו לבת־פרעה ויהי־לה לבן ותקרא
 11 שמו משה ותאמר כי מן־המים משיתהו: ויהי בימים ההם
 ויגדל משה ויצא אל־אחיו וירא בסבלתם וירא איש מצרי מכה
 12 איש־עברי מאחיו: ויפן כה וכה וירא כי אין איש ויהי את־
 13 המצרי ויטמנהו בחול: ויצא ביום השני והנה שני־אנשים
 14 עברים נצים ויאמר לרשע למה תכה רעה: ויאמר מי שמך
 לאיש שר ושפט עלינו הלהרגני אתה אמר כֹּאֲשֶׁר הֲרַגְתָּ אֶת־
 15 המצרי וירא משה ויאמר אכן נודע הדבר: וישמע פרעה את־
 הדבר הזה ויבקש להרג את־משה ויברח משה מפני פרעה
 16 וישב בארץ־מצרים וישב על־הבאר: ולכהן מדון שבע בנות
 ותבאנה ותדלנה⁸ ותמלאנה את־הרהטים להשקות צאן אביהן:
 17 ויבאו הרעים ויגרשום⁹ ויקם משה וישען וישק את־צאנם:⁹
 18 ותבאנה אל־רעואל אביהן ויאמר מדוע מהרתן¹⁰ בא היום:
 19 ותאמרן איש מצרי הצילנו מיד הרעים וגם־דלה דלה לנו
 20 וישק את־הצאן: ויאמר אל־בנותיו ואין למה זה¹¹ עובדתן את־
 21 האיש קראן לו ויאכל לחם: ויאל משה לשבת את־האיש
 22 ויתן את־צפרה בתו למשה: ותלד בן ויקרא את־שמו גרשם
 23 כי אמר גר הייתי בארץ נכריה: ויהי בימים הרבים ההם וימת
 מלך מצרים ויאנחו בני־ישראל מן־העבדה ויזעקו ותעל שועתם
 24 אל־האלהים מן־העבדה: וישמע אלהים את־נאקתם ויזכר
 25 אלהים את־בריתו את־אברהם את־יצחק ואת־יעקב: וירא
 אלהים את־בני ישראל וידע אלהים:

1 The sibilants צ, ש, and the letters ל, ק, נ sometimes are doubled for the sake of euphony (Dagesh euphonic). 2 The third f. s. suff. often without Mappik: ה־ instead of ה־. 3 for ותתיצב cf. § 12, 6, B. 3. and § 14, II. 1. 4 inf. of ידע § 51, 4. 5 § 93, 3. 6 Hi. II. of ילך (only in imp. fem.) regul. הולך. 7 § 55, b. 8 ותדלנה = ותדלינה fr. דלה. 9 ויגרשום for ויגרשו, the masc. suffix sometimes used irregularly for the fem, thus צאנם for צאנן. 10 § 106, 9. 11 § 94, 6. Note.

III. The Appointment of Moses. (Exodus III.)

1 ומִשֶׁה הָיָה רֹעֵה¹ אֶת־צֹאן יִתְרוֹ חֹתְנוֹ בְּהֵן מִדֵּין וַיִּנְהַג אֶת־
 2 הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֶרְבֵּה: וַיֵּרָא מִלְּאֶף²
 יְהוָה אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וַהֲנִה הַסֵּנֶה בַעַר בְּאֵשׁ
 3 וְהַסֵּנֶה אֵינְנוֹ אֵכֶל: ² וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֵרְאֶה אֶת־הַמַּרְאֶה
 4 הַגָּדֹל הַזֶּה: ³ מִדּוּעַ לֹא־יִבְעַר הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת
 5 וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִּי:
 6 וַיֹּאמֶר אֶל־תִּקְרַב הַלֵּם שֶׁל־⁴ נַעֲלִיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
 7 אַתָּה עוֹמֵד עָלָיו אֲדַמְתִּי־קֹדֶשׁ⁵ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אַבְיָךָ
 8 אֱלֹהֵי אֲבֹתֶיךָ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתַּר מֹשֶׁה פָּנָיו כִּי
 9 יָרָא מֵהַבַּיִט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רָאֵה רְאִיתִי אֶת־עֲנִי
 10 עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקוֹתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי
 11 אֶת־מַכְאֲבוֹ: וְאֵרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאָרֶץ
 12 הַזֹּאת אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זְבַת⁶ חֶלֶב וְדִבְשׁ אֶל־
 13 מִקּוֹם הַבְּנֵעִי וְהַחֲתִי וְהָאֲמֹרִי וְהַפְּרִזִּי וְהַחֲוִי וְהַיְבוּסִי: וְעַתָּה
 14 הִנֵּה צִעַקְתָּ בְּנֵי־יִשְׂרָאֵל בְּאָה אֵלַי וְגַם־רְאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר
 15 מִצְרַיִם לֹחֲצִים אֹתָם: וְעַתָּה לֵכָה וְאֲשַׁלְּחֶךָ אֶל־פְּרַעֲה וְהוֹצֵא
 16 אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי
 17 אָנֹכִי כִּי אֵלֶךְ אֶל־פְּרַעֲה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
 18 וַיֹּאמֶר כִּי־אֵתִיָּה עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ
 19 אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה: וַיֹּאמֶר
 20 מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם
 21 אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּלִי מִדֵּ־שִׁמּוֹ מָה אָמַר
 22 אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֵתִיָּה אֲשֶׁר אֵתִיָּה⁷ וַיֹּאמֶר
 23 כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֵתִיָּה⁸ שְׁלַחְנִי אֵלֵיכֶם: וַיֹּאמֶר עוֹד
 24 אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם

אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם זה-שמי
לעלם וזה זכרי לדור דר:

1 § 107, 7. Note. 2 § 37, Note I. 3 § 94, 4. 4 In the East a mark of respect and reverence. 5 § 83, 6. 6 const. st. part. fem. of זוב. 7 I remain always the same, I am unchangeable. 8 With this name the tetragrammaton יהוה in the following verse is identical. (See § 18, I. Note.) The correct pronunciation of the latter was *Jahaveh* or *Jahveh*, according to the Samaritans *Jabe*.

IV. The Proclamation of the Decalogue on Mount Sinai. (Exodus 19. 20, 1—18.)

1 בחדש¹ השלישי לצאת בני-ישראל מארץ מצרים ביום הוה²
2 באו מדבר סיני: ויסעו מרפידים ויבאו מדבר סיני ויחגו במדבר
3 ויחן-שם ישראל נגד ההר: ומשה עלה אל-האלהים ויקרא
4 אליו יהוה מזההור לאמר כה תאמר לבית יעקב ותגיד לבני
5 ישראל: אתם ראיתם אשר עשיתי למצרים ואשא אתכם על-
6 כנפי נשרים ואבא אתכם אלי: ועתה אם-שמעו תשמעו בקלי
7 ושמרתם את-דברתי והייתם לי סגלה מכל-העמים בי לי כל-
8 הארץ: ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים
9 אשר תדבר אל-בני ישראל: ויבא משה ויקרא לזקני העם
10 וישם לפניהם את כל-הדברים האלה אשר צוהו יהוה: ויענו
11 כלהעם יחדו ויאמרו כל אשר-דבר יהוה נעשה וישב משה
12 את-דברי העם אל-יהוה: ויאמר יהוה אל-משה הנה אנכי
13 בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם-בך
14 ואמינו לעולם ויגד משה את-דברי העם אל-יהוה: ויאמר יהוה
15 אל-משה לך אל-העם וקדשתם היום ומחר וכבסו שמלתם:
16 והיו נכנים ליום השלישי כי ביום השלישי ירד יהוה לעיני כל-
17 העם על-ההר סיני: והגבלת את-העם סביב לאמר השמרו לכם
18 עלות בהר ונגע בקצהו כל-הנגע בהר מות יומת: לא-תגע

בו יד פִּי־סְקוּל יִסְקַל אוֹיְרָה יִירָה אִם⁴ בַּהֲמָה אִם⁴ אִישׁ לֹא
 יִחִיהַ בְּמִשְׁךְ הַיָּבֵל⁵ הַמָּה יַעֲלוּ בָהֶר: וַיּוֹצֵא מֹשֶׁה אֶת־הָעַם¹⁷
 לְקִרְאֵת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְבוּ בְּתַחֲתֵית הָהָר: וְהָר סִינַי¹⁸
 עָשָׂן כֵּלּוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוּ בְּעֵשֶׂן
 הַכֹּבֵשֶׁן וַיִּחַרֵּד כֹּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק¹⁹
 מְאֹד מֹשֶׁה יִדְבֵר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: וַיְדַבֵּר אֱלֹהִים אֶת¹
 כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ²
 מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יְהִי לְךָ אֱלֹהִים אַחֲרַיִם עַל־³
 פְּנֵי: לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר⁴
 בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: לֹא תִשְׁתַּחֲוֶה לָהֶם⁵
 וְלֹא תַעֲבָדֵם⁸ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵוֹן אָבֵת
 עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־רַבְעִים לִשְׁנָא⁹: וַעֲשֵׂה חֶסֶד לְאֻלְפִים⁶
 לְאֹהְבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוֹא⁷
 כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוֹא: זְכוֹר¹⁰ אֶת־⁸
 יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים¹¹ תַּעֲבֹד וַעֲשֵׂיתָ¹² כָּל־מְלֹאכֶתְךָ:⁹
 וַיּוֹם¹³ הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא¹⁴ תַעֲשֶׂה כָל־¹⁴־מְלֹאכֶתְךָ¹⁰
 אֹתָהּ וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַהֲמָתְךָ וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם¹¹
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יּוֹם¹¹
 הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: כִּבְדֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ¹²
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: לֹא תִרְצַח¹⁵: לֹא¹³
 תִנְאַף: לֹא תִגְנֹב: לֹא־תַעֲנֶה בְרַעְךָ עַד שֹׁקֶר: לֹא תַחֲמֹד¹⁴
 בֵּית רַעְךָ לֹא־תַחֲמֹד אִשְׁתֵּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְשׂוֹרוֹ וְחִמְרוֹ
 וְכָל אֲשֶׁר לְרַעְךָ: וְכָל־הָעַם רֹאִים אֶת־חֻקוֹת וְאֶת־הַלְּפִידִם¹⁵
 וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשָׂן וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמֵדוּ מֵרַחֵק:
 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אֵתָּה עִמָּנוּ וְנִשְׁמָעָה וְאֵל־יְדַבֵּר עִמָּנוּ¹⁶
 אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעַם אֶל־תִּירְאוּ כִּי לִבְעֹבוֹר¹⁷

נסות אתכם בא האלהים ובעבור תהיה יראתו על-פניכם
לבילתי תחטאו:

¹ חדש the new moon, the first day on which the new moon is visible. ² On the same (the first) day. ³ The Sinai. ⁴ § 117. ⁵ מישך היובל or fuller בקרן היובל (Jos. 6, 5.) to blow the trumpet in protracted sounds, i. e. continually. ⁶ § 105, 7. ⁷ פנים face, then *person* generally, פני my person, myself. ⁸ תעבדם not Ho. but Kal = תעבדם. ⁹ ל denotes here: *as to, with respect to*. ¹⁰ § 105, 4. ¹¹ § 85, 4. b. ¹² § 102. 7. ¹³ § 118. ¹⁴ § 98, 1. ¹⁵ § 104, 2.

V. Moral Laws. (Leviticus 19, 1—4, 9—18.)

¹ וידבר יהוה אל-משה לאמר: דבר אל-כל-עדת בני-ישראל
ואמרת¹ אלהם קדשים תהיו כי קדוש אני יהוה אלהיכם:
² איש² אמו ואביו תיראו ואת-שבתתי תשמרו אני יהוה אלהיכם:
⁴ אל-תפנו אל-האלילים ואלהי מסכה לא תעשו לכם אני יהוה
⁹ אלהיכם: ובקצרכם³ את-קציר ארצכם לא תכלה⁴ פאת שדה
לקצר⁴ ולקט קצירך לא תלקט: וברמך לא תעולל ופרט
ברמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם:
¹¹ לא תגנבו ולא-תכחשו ולא תשקרו איש בעמיתו: ולא-תשבעו
¹³ בשמי לשקר וחללת את-שם אלהיך אני יהוה: לא-תעשק
¹⁴ את-רעהך ולא-תגול לא-תלין פעלת שכיר אתך עד-בקר: לא-
תקלל חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני
¹⁵ יהוה: לא-תעשו עול במשפט לא-תשא פני-דל ולא תהדר
¹⁶ פני גדול בצדק תשפט עמיתך: לא-תלק רכיל בעמיה לא
¹⁷ תעמד על-דם⁵ רעה אני יהוה: לא-תשנא את-אחיהך בלבבך
¹⁸ הוציח תוכיח את-עמיתך ולא-תשא עליו חטא: לא-תקם ולא
תטר את-בני עמה ואהבת לרעה⁶ כמוך אני יהוה:

¹ § 100, V. 1). ² § 98, 1. ³ The inf. with suff. like the Segholate
קטל sometimes has Kubbutz. cf. § 45, 1. and § 66, 11. ⁴ § 106, 9.

5 עֹמֵד עַל to stand up *against*, דָּם the blood, i. e. the life, the slanderer standing up against the life of the slandered (Ibn Esra).
 6 אָהַב with accus. : to love in the widest sense, with ל of the person: to bestow love upon one, to be devoted to. (Fuerst. Lex.).

VI. The Priests Benediction. (Num. 6, 22—27.)

22 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דְּבַר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר
 23 כֹּה תִּבְרַכּוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר¹ לָהֶם: בִּרְכֵךְ יְהוָה וַיִּשְׁמְרֶךָ:
 24 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ²: יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ
 25 שְׁלוֹם: וַשְׁמוֹ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:
 27

1 § 105, §. 2 § 52, 8.

VII. Exhortation to love the One God. (Deut. 6, 4—9.)

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה
 5 אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
 6 הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצֹוֶה הַיּוֹם עַל-לִבְבְּךָ: וַשְׁנַנְתָּם¹ לְבִנְיָךָ
 7 וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ² בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ:
 8 וְקִשְׁרָתָם לְאוֹת עַל-יָדֶךָ וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-
 9 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:
 10

1 Refers to הַדְּבָרִים. 2 § 51, 7.

VIII. Exhortation to revere God and to observe His commandments. (Deut. 10, 12—22.)

12 וְעַתָּה יִשְׂרָאֵל מַה יְהוָה אֱלֹהֶיךָ שֵׂאל מֵעַמְּךָ בִּי אִם-לִירְאָה¹
 אֶת-יְהוָה אֱלֹהֶיךָ לִלְכֹת בְּכָל-דְּרָכָיו וּלְאַהֲבָה¹ אֹתוֹ וּלְעַבֵּד אֹת-
 13 יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ: לִשְׁמֹר אֶת-מִצְוֹת יְהוָה
 14 וְאֶת-חֻקֵּיךָ אֲשֶׁר אֲנֹכִי מְצֹוֶה הַיּוֹם לְטוֹב לְךָ: הֵן לִיהוָה אֱלֹהֶיךָ
 15 הַשָּׁמַיִם וְהַשָּׁמַיִם הָאָרֶץ וּבְלֹא-אִשְׁרֵי-בָה: רַק בְּאַבְתְּיָךְ חִשֵּׁק

יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֶרְעִים אַחֲרָיהֶם כָּכֶם מִכָּל־הָעַמִּים
 16 כִּי־זֶה הַיּוֹם וּמִלְּתֶם אֶת עֶרְלַת לְבַבְכֶם וְעַרְפְּכֶם לֹא תִקְשׁוּ
 17 עוֹד: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאָדָמִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיו וְלֹא יִקַּח שָׁחַד:
 18 עֲשֵׂה מִשְׁפָּט יְהוּס וְאַלְמָנָה וְאַהֲבֵ גֵר לְתַת לוֹ לֶחֶם וְשִׁמְלָה:
 19 וְאַהֲבַתֶּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: אֶת־יְהוָה
 20 אֱלֹהֵיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע: הוּא
 תְּהַלְתֶּךָ וְהוּא אֱלֹהֵיךָ אֲשֶׁר־עֲשֵׂה אִתְּךָ אֶת־הַגְּדֹלָה וְאֶת־
 22 הַנּוֹרָאֹת הָאֵלֹהִים אֲשֶׁר רָאוּ עֵינֶיךָ: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ
 מִצְרַיִמָּה וְעַתָּה יִשְׁמְךָ יְהוָה אֱלֹהֵיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב⁵:

1 Inf. of יָרָא cf. § 30, 4. 2 as it is this day, just now. 3 § 81, 1.
 4 § 92, 7. 5 § 84, 3.

IX. Appointment of Joshua to succeed Moses. (Joshua 1, 1—9.)

1 וַיְהִי¹ אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־
 2 נוּן מִשְׁרַת מֹשֶׁה לֵאמֹר: מֹשֶׁה עַבְדִּי מָת וְעַתָּה קוּם עֲבֹד אֶת־
 הַיְיָ הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן
 3 לָכֶם לְבְנֵי יִשְׂרָאֵל: כָּל־מְקוֹם³ אֲשֶׁר־תִּדְרֹךְ בְּיַרְדֵּן לָכֶם בּוֹ⁴
 4 לָכֶם נִתְּמוּ כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמְדָּבָר וְהַלְבִּנוּן הַזֶּה
 וְעַד הַנְּהַר הַגְּדוֹל נִתְּר־פָּרַת כָּל אֶרֶץ הַחֲתִים⁵ וְעַד־הַיָּם הַגְּדוֹל⁶
 5 מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְבוּלְכֶם: לֹא־יִתְּעַב אִישׁ לְפָנֶיךָ כָּל יְמֵי
 חַיֶּיךָ כְּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה עִמָּךָ לֹא אֶרְפָּךָ וְלֹא־אֶעֱזָבְךָ:
 6 חֹזֶק וְאַמֶּץ כִּי אַתָּה תִנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־
 7 נִשְׁבַּעְתִּי לְאַבְרָם לְתַת לָהֶם: רַק חֹזֶק וְאַמֶּץ מְאֹד לִשְׁמֹר
 לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עַבְדִּי אֶל־תְּסוּר מִמֶּנּוּ
 8 יְמִין וּשְׂמָאל לְמַעַן תִּשְׁכַּיֵּל בְּכֹל אֲשֶׁר תִּלְךָ: לֹא־יִמוּשׁ סֶפֶר
 הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בוֹ יוֹמָם⁷ וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת

כְּכַל־הַפְּתוּב בּוֹ בִּי־אֵז תַּצְלִיחַ אֶת־דַּרְכָּךָ וְאֵז תִּשְׁכַּל: הַלּוֹא 9
צוֹתִיךָ חֹק וְאִמֶּץ אֶל־תַּעֲרֵץ וְאֶל־תַּחַת כִּי עִמָּךָ יְהוָה אֱלֹהֶיךָ
בְּכֹל אֲשֶׁר תַּלְךָ:

1 § 102 Note. 2 § 73, 6. 3 § 86. 4 § 96, 2. 5 All the interior of the Phœnician inland. 6 The Mediterranean Sea. 7 § 56, ב, 2. e. and § 85, 4. b.

X. David slayeth the giant Goliath: (1. Sam. 17, 1—54.)

1 וַיֵּאֲסֹפוּ פְּלִשְׁתִּים אֶת־מִחְנֵיהֶם לְמַלְחָמָה וַיֵּאֲסֹפוּ שׁוֹכְבֵי 1 אֲשֶׁר
2 לַיהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכָה וּבֵין־עֲזֹקָה בְּאֶפְסֵי דַפְּמִים: וַשְּׂאוּל וְאִישׁ־
יִשְׂרָאֵל נֵאֲסֹפוּ וַיַּחֲנוּ בְּעַמְקֵי הָאֵלֶּה וַיַּעֲרֹכוּ מַלְחָמָה לְקִרְיַת
פְּלִשְׁתִּים: וּפְלִשְׁתִּים עַמְדִים אֶל־הַהַר מִזֶּה וַיִּשְׂרָאֵל עַמְדִים אֶל־
3 הַהַר מִזֶּה וַהֲנִיא בֵּינֵיהֶם: וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים
4 גְּלִית שְׁמוֹ מִגֵּת נָבְחוּ שֵׁשׁ אַמּוֹת וְזֶרֶת: וְכֹבֵעַ נְחֹשֶׁת עַל־רֹאשׁוֹ
5 וְשֵׁרִיזֹן קִשְׁקִשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשֵּׁרִיזֹן חֲמִשָּׁת־אֲלָפִים
6 שְׁקָלִים נְחֹשֶׁת: וּמִצַּחַת נְחֹשֶׁת עַל־רִגְלָיו וּכְיֹדוֹן נְחֹשֶׁת בֵּין בְּתַפְּיוֹ:
7 וְחֵץ חֲנִיתוֹ כַּמְּנֹר אֲרָגִים וְלַחֶבֶת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרֹזֶל
8 וְנִשְׂא הַצֵּנָה הַלֶּךְ לְפָנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֹכַת יִשְׂרָאֵל
9 וַיֹּאמֶר לָהֶם לָמָּה תִצְאוּ לַעֲרֹךְ מַלְחָמָה הַלּוֹא אֲנִכִּי הַפְּלִשְׁתִּי
וְאַתֶּם עֲבָדִים לְשְׂאוּל בְּרוּ־לָכֶם אִישׁ וַיֵּרֵד אֵלָי: אִם־יֹכַל לְהִלָּחֵם
10 אִתִּי וְהִכְנִי וְהִינּוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אוּכַל־לוֹ וְהִכְתִּיו וְהִייתֶם
11 לָנוּ לַעֲבָדִים וְעַבַּדְתֶּם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־
12 מַעֲרֹכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּגְדְּלִי אִישׁ וְנִלְחַמָּה יָחַד: וַיִּשְׁמַע
13 שְׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה 2 וַיַּחֲתוּ 3 וַיִּרְאוּ 4
מְאֹד: וַדּוֹד בְּרֹאִישׁ אֶפְרַתִּי חֲזָה מִבֵּית לָחֵם יְהוּדָה וּשְׁמוֹ יִשִׁי
וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שְׂאוּל זָקֵן בָּא בְּאַנְשִׁים 5: וַיִּלְכוּ
שְׁלֹשֶׁת בְּנֵי־יִשִׁי הַגְּדֹלִים 6 הֵלְכוּ אַחֲרֵי־שְׂאוּל לְמַלְחָמָה וְשֵׁם
שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הֵלְכוּ בְּמַלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב

14 והשלישי שמה: ודוד הוא הקטן וישלשה הגדלים הלכו אחרי
 15 שאול: ודוד הלך ושב מעל שאול לרעות את צאן אביו בית
 16 לחם: ויגש הפלשתי השכם והערכ⁹ ויתיצב ארבעים יום:
 17 ויאמר ישי לדוד בנו קחנא לאחיה אפת הקליא הזה ועשרה
 18 לחם הזה והרץ המחנה לאחיה: ואת עשרת חריצי החלב
 19 האלה תביא לשר האלף ואת אחיה תפקד לשלום ואת
 20 ערבתם¹⁰ תקח: ושאול והמה וכל איש ישראל בעמק האלה
 21 נלחמים עם פלשתים: וישכם דוד בבקר ויטש את הצאן על-
 22 שמר וישא¹¹ וילך כאשר צוהו ישי ויבא המעגלה והחיל היצא¹²
 23 אל המערכה והרעו¹³ במלחמה: ותערך ישראל ופלשתים
 24 מערכה לקראת מערכה: ויטש דוד את הכלים מעליו על-
 25 יד שומר הכלים ורץ המערכה ויבא וישאל לאחיו לשלום:
 26 והוא מדבר עמו והנה איש הבנים עולה גלית הפלשתי שמו
 27 מנת מפערכות פלשתים וידבר בדברים האלה וישמע דוד:
 28 וכל איש ישראל בראותם את האיש וינסו מפניו וייראו מאד:
 29 ויאמר איש ישראל הראתם¹⁴ האיש העלה הזה כי לחרף את
 30 ישראל עלה והיה האיש אשר יבנו יעשרנו¹⁵ המלך עשר גדול
 31 ואת ביתו יתן לו ואת בית אביו יעשה חפשי בישראל: ויאמר
 32 דוד אל האנשים העמדים עמו לאמר מה יעשה לאיש אשר
 33 יכה את הפלשתי הלז¹⁶ והסיר חרפה מעל ישראל כי מי
 34 הפלשתי הערל הזה כי חרף מערכות אלהים חיים: ויאמר
 35 לו העם בדבר הזה לאמר כה יעשה לאיש אשר יבנו: וישמע
 36 אליאב אחיו הגדול בדברו אל האנשים ויחראף אליאב בדוד
 37 ויאמר למה זה ירדת ועל מי נטשת מעט הצאן ההנה במדבר
 38 אני ידעתי את חזונה ואת רע לבבה כי למען ראות המלחמה
 39 ירדת: ויאמר דוד מה עשיתי עתה הלוא דבר¹⁷ הוא: ויסב
 40 מאצלו אל מול אחר ויאמר בדבר הזה וישבהו העם דבר בדבר

31 הראשון: וישמעו הדברים אשר דבר דוד ויגדו¹⁸ לפני שאול
 32 ויקחהו: ויאמר דוד אל שאול אל יפל לב¹⁹ אדם עליו²⁰ עבדה
 33 ילך ונלחם עם הפלשתי הזה: ויאמר שאול אל דוד לא תוכל
 ללכת אל הפלשתי הזה להלחם עמו כי נער אתה והוא איש
 34 מלחמה מנערו: ויאמר דוד אל שאול רעה היה עבדה לאביו
 35 בצאן ובא הארי ואת²¹ הדוב ונשא שה מה עדר: ויצאתי אחריו
 והכתי והצלתי מפיו ויקם עלי והחזקתי בזקנו והכתי והמיתו²²:
 36 גם²³ את הארי גם²³ הדוב הכה עבדה והיה הפלשתי הערל
 37 הזה כאחד מהם כי חרף מערכת אלהים חיים: ויאמר דוד
 יהיה אשר הצלני מיד הארי ומיד הדב הוא יצלני מיד הפלשתי
 38 הזה ויאמר שאול אל דוד לך ויהיה יהיה עמך: וילבש שאול
 את דוד מדיו ונתן קובע נחשת על ראשו וילבש אתו שריון:
 39 ויחגר דוד את חרבו מעל למדיו ויאל ללכת כי לא נסה ויאמר
 דוד אל שאול לא אוכל ללכת באלה כי לא נסיתי ויסירם דוד
 40 מעליו: ויקח מקלו בידו ויבחרלו חמשה חלקי²⁴ אבנים מן
 הנחל וישם אתם בכלי הרעים אשר לו ויבילקוט וקלעו בידו
 41 ויגש אל הפלשתי: וילך הפלשתי הלך וקרב אל דוד והאיש
 42 נשא הצנה לפניו: ויבט הפלשתי ויראה²⁵ את דוד ויבזהו כי
 43 היה נער ואדמני עסיפה מראה: ויאמר הפלשתי אל דוד
 הכלב אנכי כי אתה בא אלי במקלות ויקלל הפלשתי את
 44 דוד באלהיו: ויאמר הפלשתי אל דוד לכה אלי ואתנה את
 45 בשרך לעוף השמים ולבהמת השדה: ויאמר דוד אל הפלשתי
 אתה בא אלי בחרב ובחנית ובכידון ואנכי בא אליך בשם
 46 יהוה צבאות אלהי מערכות ישראל אשר חרפת: היום הזה
 יסורה יהוה בדי והכתי והסרתי את ראשה מעליה ונתתי
 פגר מחנה פלשתים היום הזה לעוף השמים ולחית הארץ
 47 וידעו כל הארץ כי יש אלהים לישראל: וידעו כל המקל הזה

כִּי־לֹא בַחֲרִב וּבַחֲנִית יְהוֹשִׁיעַ²⁶ יְהוָה כִּי לִיהוָה הַמַּלְחָמָה וְנָתַן
 48 אֶתְכֶם בְּיַדְנוּ; וְהָיָה כִּי־תָקֶם הַפְּלִשְׁתִּי וַיִּלְךְ וַיִּקְרַב לְקִרְאָת
 49 דָּוִד וַיִּמְהַר דָּוִד וַיִּרֶץ הַמַּעְרָבָה לְקִרְאָת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד
 אֶת־יָדוֹ אֶל־הַכְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע בַּיָּד אֶת־הַפְּלִשְׁתִּי אֶל־
 50 מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פְּנֵי אֶרְצָה: וַיַּחֲזֹק²⁸ דָּוִד
 מִן־הַפְּלִשְׁתִּי בַקְּלַע וּבְאֶבֶן בַּיָּד אֶת־הַפְּלִשְׁתִּי וַיִּמְתְּהוּ וַיַּחֲרִב אִין
 51 בְּיַד־דָּוִד: וַיִּרֶץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ
 וַיִּשְׁלֹפָה מִתַּעֲרָה וַיִּמְתְּתֶהוּ וַיִּכְרַת־בָּהּ אֶת־רֵאשׁוֹ וַיִּרְאוּ
 52 הַפְּלִשְׁתִּים כִּי־מַת גְּבוּרָם וַיָּנֹסוּ: וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיהוָה
 וַיַּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֲהָ²⁹ גַּיָּא וְעַד שְׁעָרֵי עַקְרוֹן
 53 וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדֶרֶךְ שְׁעָרִים וְעַד־גֵּת וְעַד־עַקְרוֹן: וַיִּשְׁבוּ
 54 בְּנֵי יִשְׂרָאֵל מִדֶּלֶק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁפוּ אֶת־מַחְנִיָּהֶם: וַיִּקַּח
 דָּוִד אֶת־רֵאשׁ הַפְּלִשְׁתִּי וַיִּבְאֶהוּ יְרוּשָׁלַם וְאֶת־בְּלִיּוֹ שֵׁם
 בְּאֵהָלוֹ:

1 § 85, 4. 2 § 83, 10. 3 § 52, Note II. 4 יִרְאוּ fut. יִרְאוּ, ex-
 ceptionally יִרְאוּ cf. v. 24. 5 the *old* men; some read בְּשָׁנִים = בא
 בְּיָמִים to advance in days, years. 6 § 91, 3. 7 § 105, 7. 8 § 85,
 4. 9 § 105, 6, 7. 10 and thou shalt take a *pledge* in return from
 them, i. e. a token of their happiness. (Fuerst. Lex.) 11 sc. רָגְלוֹ
 cf. Gen. 29, 1. 12 § 96, 7. 13 fr. רוּעַ. 14 ר was in this word
 doubly pronounced. 15 = יַעֲשִׂירְנוּ. 16 § 22, Note. 17 an en-
 quiry. 18 § 76, 2, c, 19 נִפַּל לֵב to lose heart, courage. 20 עָלוּ
 refers either to Goliath, or to אָרֶם, cf. Ps. 42, 7. 142, 4.
 21 § 76, 4. Note or אֵת = with, § 75, 5. 22 מַתָּה, Hi. הַמָּתָם
 § 53, 7. 23 § 117. 24 § 83, 7. 25 regular וַיִּרְא. 26 for יוֹשִׁיעַ.
 27 § 114, d. 28 § 91, 2. 29 § 76, 2, d.

XI. Solomo's Wisdom. (1. Kings 3, 5—28.)

5 בְּגִבְעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בְּחִלּוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים
 6 שְׂאֵל מָה אֲתוֹלֵךְ: וַיֹּאמֶר שְׁלֹמֹה אֲתָה עֹשִׂיתָ עִם־עַבְדְּךָ דָּוִד

אבי חסד גדול באשר הלך לפניך באמת ובצדקה וכישרת
ללב עמך ותשמר לו את החסד הגדול הזה ותתן לו כן ישב
על כסאו כיום הזה: ועתה יהוה אלהי אמה המלכת את-
7 עבדך תחת דוד אבי ואנכי נער¹ קטן לא אדע צאת ובא:²
ועבדך בתוך עמך אשר בחרת עסרבו אשר לא ימנה ולא⁸
יספר מרב: ונתת לעבדך לב שמע לשפט את-עמך להבין⁹
בין טוב לרע כי מי יוכל לשפט את-עמך הפבר הזה: ויטב¹⁰
הדבר בעיני אדני כי שאל שלמה את-הדבר הזה: ויאמר¹¹
אלהים אליו יען אשר שאלת את-הדבר הזה ולא-שאלת לה
ימים רבים ולא-שאלת לה עשר ולא שאלת נפש איבך ושאלת
לה הבין לשמע משפט: הגה עשיתי³ בדברך הגה נתתי לה¹²
לב חכם ונבון אשר כמוה לא-היה לפניך ואחריו לא-יקום כמוה:
וגם אשר לא-שאלת נתתי לה גם-עשר גם-כבוד אשר לא-¹³
היה כמוה איש במלכים בל-ימיה: ואם הלך בדרכי לשמר¹⁴
חקי ומצותי באשר הלך דויד אבך והארכתי את-ימיה: ויקן¹⁵
שלמה והנה חלום ויבוא ירושלם ויעמד לפני ארון ברית-יהוה
ויעל עלות ויעש שלמים ויעש משתה לכל-עבדיו: אז¹⁶ תבאנה
שתיים נשים זנות אל-המלך ותעמדנה לפניו: ותאמר האשה¹⁷
האחת בי אדני אני והאשה הזאת ישבת בבית אחר ואלר עמה
בבית: ויהי כיום השלישי ללדתי⁵ ותלד גם-האשה הזאת
ואנחנו יחדו אינך אתנו בבית זולתי⁶ שתיים-אנחנו בבית:
וימת בן-האשה הזאת לילה אשר שכבה עליו: ותקם בתוך¹⁹
20 הלילה ותקח את-בני מאצלי ואמר⁷ ישנה ותשכיבהו בחיקה
ואת-בנה המת השכיבה בחיקי: ואקם בבקר להניק את-בני²¹
והנה-מת ואתבונן אליו בבקר והנה לא-היה בני אשר ילדתי:
ותאמר האשה האחרת לא כי בני החי ובנה המת וזאת אמרת²²
לא כי בנה המת ובני החי ותברנה לפני המלך: ויאמר המלך²³

זאת אמרת זה⁸ בני החי ובנך המת וזאת אמרת לא כי בנך
 24 המת ובני החי⁹: ויאמר המלך קחו לי־חרב ויביאו החרב לפני
 25 המלך: ויאמר המלך גזרו את־הילד החי לשנים ותנו את־
 26 החצי לאחת ואת־החצי לאחת⁹: ותאמר האשה אשר־בנה
 החי אל־המלך בין־כמרו רחמיה על־בנה ותאמר כי אדני תנור
 לה את־הילוד החי והמת אל־תמיתהו וזאת אמרת גס־לי גס־
 27 לך לא יהיה גזרו¹⁰: וישען המלך ויאמר תנור־לה את־הילוד החי
 28 והמת לא תמיתהו היא אמו: וישמעו כל־ישראל את־המשפט
 אשר שפט המלך ויראו מפני המלך כי ראו כי חכמת אלהים
 בקרבו לעשות משפט:

1 Inexperienced. 2 יצא וּבא to go out and in, denotes metaphorically the actions and conduct of a man. (Fuerst Lex.)
 3 § 100, III. a) 4 § 101, II. ב. 5 § 83, 11, (e). 6 — paragogic = זולת. 7 An expression of humility for I. 8 § 94, 2.
 9 In pause. 10 § 34, 6.

XII. The happiness of the godly, the misery of the wicked (Ps. 1.)

1 אשרי¹ האיש אשר לא הלך בעצת רשעים ובדרך חטאים
 2 לא עמד ובמשב לצים לא ישב: כי אם בתורת יהוה חפצו
 3 ובתורתו יהנה יומם ולילה: והיה כעץ שתול על־פלגים
 אשר פרו יתן בעתו ועלהו לא־יבול וכל אשר־יעשה יצליח:
 4 לא־יבן הרשעים כי אם־כפין אשר־תדפנו² רוח: על־כן לא־
 5 יקמו רשעים במשפט וחטאים בעדת צדיקים: כי־ידע יהוה
 6 דרך צדיקים ודרך רשעים תאבד:

1 אשר happiness; only in plur. construct in the character of an interjection: O the happiness of the man! 2 § 44, 5.

XIII. The character of a godly man. (Ps. 15.)

1 מזמור לדוד יהוה מִי־גֹר בְּאֵהֶלֶךְ מִי־יִשְׁבֵּן בְּהַר קֹדֶשׁ:

הוֹלֵךְ² תָּמִים³ וּפְעַל צֶדֶק וְדָבַר אֱמֶת בְּלִבּוֹ: לֹא־רִגַל עַל־⁴
 לִשְׁנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְהִרְפָּה לֹא־נִשָּׂא עַל־קִרְבוֹ: נִבְזָה⁴
 בְּעֵינָיו נִמְאָם⁵ וְאֵת־רְאִי יְהוָה יִכְבֵּד נִשְׁבַּע לְהִרְעוֹ⁶ וְלֹא יִמִּיר:
 כִּסְפוֹ לֹא־נָתַן בְּנִשְׁךְ וְשִׁחַד עַל־נַפְקִי לֹא לָקַח עֲשֵׂה־אֱלֹהֵה לֹא⁵
 יִמוּט לְעוֹלָם:

1 § 83, 11, 2 § 107, 4. 3 Accusative, § 85, 4. c) and § 75, 2, Note. 4 לִשְׁנוֹ עַל לִ' to bear slander upon his tongue, i. e. to slander. 5 The subject of the clause. 6 Inf. fr. רָעַע, supply לוֹ to do evil to himself, i. e. to his own hurt, cf. 3 Mos. 5, 4.: לְהִרְעוֹ אוֹ לְהִטִּיב.

XIV. Confidence in God's grace. (Ps. 23.)

מִזְמוֹר לְדָוִד יְהוָה רַעִי לֹא אֶחְסָר: בְּנֵאוֹת דִּשָּׂא יִרְבִּיצֵנִי עַל־¹
 מִי מְנוּחָה יִנְהַלְנִי: נַפְשִׁי יִשׁוּבֵב¹ יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ:³
 גַּם כִּי־אֶלֶךְ בְּגֵיא צְלֻמוֹת² לֹא־אִירָא רָע כִּי־אֲתַה עִמָּדִי שְׁבִטָךְ⁴
 וּמִשְׁעֲנִתְךָ הִמָּה יִנְחֵמֵנִי: תַּעֲרֶךְ לִפְנֵי שְׁלַחַן נֹגֵד צִרְיֵי דִשְׁנָתְךָ⁵
 בְּשִׁמְךָ רֵאשִׁי כּוֹסֵי רְוִיָה³: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי⁶
 וְשִׁבְתִּי⁴ בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים:

1 To lead back, refresh (the soul). 2 Shadow of death = the thickest darkness, cf. § 91, c). 3 Abundance; in poetry often an abstract noun takes the place of an adjective, = my cup is abundant, overflowing. 4 = וַיִּשְׁבְּתִי, as רָדַד (Jud. 19, 11.) for יָרַד.

XV. God's excellency and providence. (Ps. 113.)

הֲלֹלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הֲלֹלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה¹
 מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמְזֹרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מִהַלָּל שֵׁם³
 יְהוָה: רָם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי־יְהוָה⁴
 אֱלֹהֵינוּ הַמְּגִבִּיהִי¹ לְשִׁבְתִּי: הַמְּשַׁפִּילִי¹ לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ:⁶
 מִקִּימֵי מַעְפָּר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי² עַם־נִדְרִיבִים⁷
 וְלִשְׁבֵּתֵי⁸

9 עם נדיבי עמו: מושיבי עקרת³ הבית אם⁴ הבנים שמחה⁵
הללויה:

1 § 106, 9 and page 17 Note I. 2 Inf. with paragogic — in poetry not unfrequent. 3 Barrenness was considered among the Hebrews a great ignominy, cf. 1. Sam. c. 1. 4 Accusative, answering the question *where*? § 85, 4. or apposition to 3 = as a. 5 § 83, 10.

XVI. Israel's exodus from Egypt. (Ps. 114.)

1 בצאת ישראל ממצרים בית יעקב מעם לעז: היתה יהודה¹
לקדשו ישראל ממשלותיו²: הים ראה וינס הירדן יסב לאחור:
4 החרים רקרו³ כאילים נבעות כבני-צאן: מהלך הים כי תנוס
6 הירדן תסב לאחור: החרים תרקרו כאילים נבעות כבני-צאן:
7 מלפני ארון חולי ארץ מלפני אלוה יעקב: ההפכי הצור
אנם-מים⁴ חלמיש למעינו⁵-מים:

1 § 57, Note. 2 The plural poetically, § 82, 5. 3 Cf. Exodus 19, 18, 4 Cf. Exod 17, 6. 5 § 59 Note II.

XVII. Feelings of an exile in captivity. (Ps. 137.)

1 על-נהרות בבל שם ישבנו גם-כינו בזכרנו את-ציון: על-
3 ערבים בתוכה¹ תלינו כנורותינו: כי שם שאלונו שובינו דברי-
4 שיר ותוללנו שמחה שירו לנו משר² ציון: איך נשיר את-
5 שיר-יהוה על אדמת נכר: אם-אשכחך ירושלם תשכח ימיני³:
6 תדבק לשוני לחכי אם-לא אזכרכי⁴ אם-לא אעלה את-ירושלם
7 על ראש⁵ שמחתי: זכר יהוה לבני אדום את יום⁶ ירושלם
8 האמרים ערו⁷ ערו עד היסוד בה: בת-בבל השרודה אשרי
9 שישלם-לך את-גמולך שגמלת לנו: אשרי שיאחו ונפץ את-
עולליך אל-הסלע⁸:

1 Refers to Babel, 2 Of the song = one of the songs. 3 Let my right forget to do its duty, or play on an instrument

(Kimchi) ⁴ poetically = אִזְכְּרֶךָ. ⁵ The summit = the highest joy. ⁶ The day of downfall, misfortune. ⁷ Inf. Pi; to lay bare the ground יִסֹד i. e. to destroy to the ground. ⁸ In poetry very common, either for the city or the inhabitants: ⁹ Cf. 2 Kings 8, 12.

XVIII. The preciousness and true character of wisdom. (Job 28, 12 — 28.)

¹² וְהַחֲכָמָה מֵאֵין תִּמְצֵא וְאֵי זֶה מְקוֹם בִּינָה: לֹא יֵדַע אָנוּשׁ
¹³ עֲרֶפֶה וְלֹא תִמְצֵא בְּאֶרֶץ הַחַיִּים: תְּהוֹם אָמַר לֹא בִי־הִיא וַיֹּם
¹⁴ אָמַר אֵין עֲמָדִי: לֹא־יִתֵּן סִגּוֹר תַּחְתֶּיהָ וְלֹא יִשְׁקַל כֶּסֶף מְחִירָה:
¹⁵ לֹא תִסְלֶה בְּכַתֶּם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר: לֹא־יַעֲרֹכְנָה זָהָב
¹⁶ וְזָכוּכִית וְתַמּוֹרֶהָ² בְּלִי־פֹז: רֵאמוֹת וְנָבִישׁ לֹא יִזְכֵּר וּמִשֶּׁךְ חֲכָמָה
¹⁷ מִפְּנִינִים: לֹא־יַעֲרֹכְנָה פְטֹר־תְּכוּשׁ בְּכַתֶּם טְהוֹר לֹא תִסְלֶה:
¹⁸ וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאֵי זֶה מְקוֹם בִּינָה: וְנִעְלָמָה מֵעֵינֵי כָל־
¹⁹ חַי וְמוֹעוֹף הַשָּׁמַיִם נִסְתָּרָה: אֲבֵרוֹן וּמוֹת אָמְרוּ בְּאֲזִינוּ שָׁמַעְנוּ
²⁰ שָׁמַעָה³: אֱלֹהִים הִבִּין דְּרָכָהּ וְהוּא⁴ יָדַע אֶת־מְקוֹמָהּ: בִּי־הוּא
²¹ לְקַצּוֹתֶיהָ אֶרֶץ יָבִישׁ תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה: לַעֲשׂוֹת לְרוּחַ
²² מִשְׁקַל וּמִים תִּבֵּן בְּמִדָּה: בַּעֲשֻׁתוֹ לִמְטָר חֵק וְדֶרֶךְ לַחֲיוֹז קוֹלוֹת:
²³ אִזּוֹ רֵאָה וַיִּסְפְּרָה הִכְיֵנָה וְנִסְחָקָהּ: וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת
²⁴ אֲדָנִי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה:

1 § 94, 6 Note. 2 Supply the antecedent לא. 3 § 93, 6.
 4 § 93, Note.

XIX. Judah is threatened for her ingratitude and rebellion. (Isa. 1, 1 — 21.)

¹ חֲיוֹן יִשְׁעֵיהוּ בְּרֵאמוֹיִן אֲשֶׁר חָזָה עַל־יְהוּדָה וַיְרוּשָׁלַם בִּימֵי
² עֲזַיְהוּ וַיֹּתֵם אָחֻז וְחֻזְקֵיהוּ מַלְכֵי יְהוּדָה: שָׁמַעוּ שָׁמַיִם וְהָאָזִינוּ
³ אֶרֶץ כִּי יִהְיֶה דָבָר בָּנִים גְּדֹלְתֵי וְרוֹמְמֵתֵי וְהֵם פָּשְׁעוּ בִי: יָדַע
 שׁוֹר קָנְהוּ וְחַמּוֹר אֲבוּס בְּעַלְיוֹ יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא הִתְבוֹנֵן:

4 הוֹי גוֹי חַמָּא עִם כְּבֹד¹ עוֹן זֹרַע מְרַעִים בְּנִים מִשְׁחִיתִים עֲזָבוּ
 5 אֶת־יְהוָה נֶאֱצוּ אֶת־קְדוּשׁ יִשְׂרָאֵל גָּזְרוּ אַחֹר: עַל־מָה² תָּכוּ
 6 עוֹד תּוֹסִיפוּ סָרָה כָּל־רֹאשׁ לְחַלִּי³ וְכָל־לֵב דָּי: מִכֶּף־רִגְלָ וְעַד־
 רֹאשׁ אֵינְבוּ מֵתָם פָּצַע וְחִבּוּרָה וּמְכָה טְרִיהַ לֹא־זָרוּ⁴ וְלֹא חִבְּשׁוּ
 7 וְלֹא רִכְבָּה בְּשָׁמֶן: אֲרֻצְכֶם שְׂמֵמָה עֲרִיכֶם שְׂרָפוֹת אִשׁ אֲדַמְתֶּם
 8 לְגַנְדְּכֶם זָרִים אֲכָלִים אֹתָהּ וְשִׂמְמָה כִּמְהַפְכַת זָרִים: וְנוֹתְרָה
 9 בְּתַצִּיּוֹן כֶּסֶף בְּכָרֶם כְּמִלוֹנָה בְּמִקְשָׁה כְּעִיר נְצוּרָה: לוֹלִי יְהוּה
 צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיר כְּמַעַט כְּסֹדֶם הֵינּוּ לַעֲמֶרְהָ דְמִינוּ:
 10 שְׁמַעוּ דְבַר־יְהוָה קִצְיָנִי סֹדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עַמְרָה:
 11 לְמָה לִּי רִב־זַבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעֲתֵי עֵלוֹת אֵילִים וְחֵלֶב
 12 מִרִּיאִים וְדָם פְּרִים וּכְבָשִׁים וְעֵתוּדִים לֹא חִפְצָתִי: כִּי תִבְאוּ
 13 לְרֵאוֹת⁵ פָּנִי⁶ מִי־בִקֶּשׁ זֹאת מִיֶּדְכֶם רִמֹּס⁷ חֲצָרִי: לֹא תוֹסִיפוּ
 הַבִּיא מִנְחַת־שׂוֹאָה קִטְרֹת תוֹעֵבָה הִיא לִי חֲדָשׁ⁸ וְשִׁבַּת קְרָא
 14 מִקְרָא לֹא־אוֹכַל⁹ אֲנִי וְעַצְרָה: חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׂנֵאָה נַפְשִׁי
 15 הָיוּ עָלַי לְטָרַח¹⁰ גְּלֵאִתִּי נִשְׂא¹¹: וּבְפָרְשִׁכֶם¹² כְּפִיכֶם אֲעִלִּים
 עֵינֵי מִכֶּם גַּם בִּיתְרַבּוֹ תִפְלֶה אֵינֶנִּי שְׁמַע יְרִיכֶם דְּמִים מְלֹאוּ:
 16 רַחֲצוּ הַזְּכוּ¹³ הַסִּירוּ רַע מֵעַלְלֵיכֶם מִנְגַּד עֵינֵי חֲדָלוּ הָרַע: לְמָדוּ
 17 הַיִּטְבּוּ¹⁴ דְּרָשׁוּ מִשְׁפָּט אֲשֶׁרוּ חֲמוּץ שִׁפְטוֹ יְתוֹם רִיבּוּ¹⁵ אֲלִמְנָה:
 18 לְכוּ־נָא וּנְכַחְהָ¹⁶ יֹאמֶר יְהוָה אִם־הָיוּ חֲטָאֵיכֶם כְּשָׁנִים כְּשִׁלְגַ
 19 יִלְבִּינוּ אִם־יֵאָדְמוּ כְּתוֹלַע כְּצֶמֶר יְהִיוּ: אִם־תֵּאָבוּ וְשִׁמְעַתֶּם
 20 טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם־תִּמָּאֲנוּ וּמְרִיתֶם חֲרִב¹⁷ תֹּאכְלוּ כִּי
 פִּי יְהוָה דִּבֶּר:

1 § 65, 5. 2 Upon what? 3 Supply הָיָה, with following ל to become, § 84, 1: to become sick. 4 זָרוּ (Kal in the form זָר) 5 = לְהֵרָאוֹת. 6 פָּנִי = לְפָנַי before me. 7 Apposition to זֹאת. 8 Cf. 2 Kings, 4, 23. 9 Supply לִשְׂאֹת to bear. 10 On the Kamets of ל see § 18, II. 3. 11 Inf. const. of נִשְׂא, more frequently שֵׂאָה and שֵׂאָת. 12 = פָּרְשִׁכֶם inf. Pi., Tsere becoming Chirek. 13 For הַתְּזַכּוּ § 39, 3. 14 § 105, 5. 15 Supply רִיב. 16 Niph'al here reciprocal § 26, 1. 17 § 85, 5.

XX. Description of the Messianic time. (Isa. 11.

1 — 10.

¹ וַיֵּצֵא חֶמֶר מִגִּזְעֵי יָשִׁי וְנִצֵּר מִשְׂרָשָׁיו יִפְרֶה: וְנַחַח עָלָיו רוּחַ
 יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וְנִבְוֵה רוּחַ דַּעַת וְיִרְאָת
 יְהוָה: וְהִרְיָחוּ בִירְאֵת יְהוָה וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפּוּט וְלֹא-
 לְמִשְׁמַע אָזְנוֹ יִכְבֹּחַ: וְשִׁפְט בְּצִדְקַת דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעֵנְוֵי-
 אָרֶץ וְהִכָּה-אָרֶץ בְּשֹׁבֵט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: וְהָיָה
 צִדְקָה אֲזוּר מִתְּנוּי וְהָאֱמוּנָה אֲזוּר חֲלָצִיו: וְגַר זָאֵב עִם-כִּבְשׂוֹ
 וְנִמְר עִם-גְּדִי יִרְבֵּץ וְעֹגֵל וּבָכִיר יִמְרִיא יַחְדָּו וְנִעַר קָטָן נִהַג בָּם:
 וּפְרָה וְדָב תִּרְעִינָה יַחְדָּו יִרְבְּצוּ יִלְדִיָּהּ וְאֲרִיָּה בְּבֶקֶר יֹאכֵל-
 תֶּבֶן: וְשַׁעֲשַׁע² יִנְקַע עַל-חֶרֶץ פֶּתֶן וְעַל מֵאוֹרֵת צַפְעוֹנִי נִמּוֹל יָדוֹ
 הָדָה: לֹא-יִרְעוּ³ וְלֹא יִשְׁחִיתוּ בְּכָל-חֶרֶץ קָדְשֵׁי בְיַמְלֵאָה הָאָרֶץ
 דַּעַה⁴ אֶת-יְהוָה כַּמִּים לַיָּם⁵ מְכַסִּים: וְהָיָה בְּיוֹם הַהוּא שְׂרָשׁ⁶
 יִשִּׁי אֲשֶׁר עָמַד לְגַם עַמִּים אֵלָיו גּוֹיִם יִדְרִשׁוּ וְהָיְתָה מִנְחָתוֹ כְּבוֹד:

1 His delight, הַרִיחַ with כִּי to smell with pleasure, hence generally to enjoy, delight in. 2 Pilpel of שַׁעֲשַׁע. 3 § 76, 2. c. 4 Inf. of יָדַע § 30, 4, hence with following אֵת. 5 כֶּסֶה commonly with עַל, here with ל. 6 § 86, 3 b.

XXI. Jeremiah's letter to the captives in Babylon.

(Jer. 29, 4 — 14.)

כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל-הַגּוֹלָה אֲשֶׁר-
 הִגְלִיתִי מִירוּשָׁלַם בְּבִלְיָה: בְּנֵי כְּתִיבִים וְשָׁבוּ וְנִטְעוּ גִּזְעוֹת וְאָכְלוּ
 אֶת-פְּרִיָן: קָחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקָחוּ לְבָנֵיכֶם נָשִׁים
 וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנְשֵׁים וְתִלְדֶנָּה בָנִים וּבָנוֹת וּרְבוּ-שָׂם וְאֵל-
 תִּמְעָטוּ: וְדַרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בְעֵדָה אֱלֹהֵי הָאָרֶץ כִּי בְשְׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם: כִּי
 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי יִשְׂרָאֵל לָכֶם נְבִיאֵיכֶם
 אֲשֶׁר-בְּקִרְבְּכֶם וְקַסְמֵיכֶם וְאֵל-תִּשְׁמְעוּ אֶל-חֲלֹמֹתֵיכֶם אֲשֶׁר אַתֶּם

9 מַחְלָמִים: כִּי בְשֹׁקֵר הֵם נִבְאִים לָכֵם בְּשֵׁמִי לֹא שְׁלַחְתִּים נְאֻם־
 יְהוָה: כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֹאת¹ לְבַבְךָ שִׁבְעִים שָׁנָה
 אֶפְקֹד אֶתְכֶם וְהִקְמַתִי עֲלֵיכֶם אֶת־דְּבָרֵי הַטּוֹב לְהַשִּׁיב אֶתְכֶם
 11 אֶל־הַמָּקוֹם הַזֶּה: כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי
 חָשַׁב עֲלֵיכֶם נְאֻם יְהוָה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לְתַת לָכֵם
 12 אַחֲרֵית וְתִקְוָה: וּקְרֵאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי
 13 וְשָׁמַעְתִּי אֲלֵיכֶם: וּבִקְשַׁתֶּם אֹתִי וּמְצֵאתֶם כִּי תִדְרָשְׁנִי בְּכֹל־
 14 לְבַבְכֶם: וּנְמַצְאתִי² לָכֵם נְאֻם־יְהוָה וְשִׁבְתִּי אֶת־שְׁבוֹתְכֶם
 וּקְבַצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי
 אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבַּתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגַּלְתִּי
 אֶתְכֶם מִשָּׁם:

¹ § 49, 4, Note. ² To be found by one i. e. to show himself inclined toward one. (Fuerst Lex.)

XXII. The new covenant. (Jer, 31, 31 — 34.)

31 הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בְּרִית יִשְׂרָאֵל וְאֶת־בְּרִית
 32 יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַּבְּרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתְכֶם בְּיוֹם
 הַחֲזוּקִי בְיָדְכֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־¹הִמָּה הִפְרוּ אֶת־
 33 בְּרִיתִי וְאֲנֹכִי² בְּעַלְתִּי בָם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר
 אֶכְרַת אֶת־בְּרִית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי
 אֶת־תּוֹרַתִּי בְּקִרְבְּכֶם וְעַל־לִבְכֶם אֶכְתְּבֶנָּה³ וְהָיִיתִי לָהֶם לָאֱלֹהִים
 34 וְהָמָּה יְהוּדֵי לֵעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ⁴ אֶת־דַּרְעוֹ וְאִישׁ
 אֶת־אָחוּי⁴ לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי כֹלָם יָדְעוּ אוֹתִי לְמַקְטָנִם
 וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעוֹנֵם וְלִחְטָאתֶם לֹא אֶזְכֹּר־עוֹד:

¹ § 96, 2. ² I although, § 118. ³ For אֶכְתְּבֶנָּה. ⁴ § 97, 4.

XXIII. Resurrection of Israel by the reviving Spirit of God. (Ezek 37, I—14.)

1 הִיָּתָה עָלַי יַד־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה
 2 וְהִיא מְלֵאָה עֲצָמוֹת: וְהֶעֱבִירַנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת
 3 מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהִנֵּה יְכִישׁוֹת מְאֹד: וַיֹּאמֶר אֵלַי בֶּן־אָדָם
 4 הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וַאֲמַר אֲדַנִּי יְהוָה אַתָּה יָדַעְתָּ: וַיֹּאמֶר
 אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וַאֲמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְכִישׁוֹת
 5 שִׁמְעוּ דְבַר־יְהוָה: כֹּה אָמַר אֲדַנִּי יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
 6 אֲנִי מְבִיא בְכֶם רוּחַ וְחַיִּיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלִיתִי
 עֲלֵיכֶם בָּשָׂר וְקִרְמָתִי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וְחַיִּיתֶם
 7 וִידַעְתֶּם כִּי־אֲנִי יְהוָה: וְנִבְאָתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כַּהֲנָבֵאִי
 8 וְהִנֵּה־רֵעַשׁ וְתַקְרְבוּ עֲצָמוֹת עֵצִים אֶל־עֲצָמוֹ: וּרְאִיתִי וְהִנֵּה־
 עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ
 9 אִין בָּהֶם: וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הַרוּחַ הִנָּבֵא בֶּן־אָדָם וַאֲמַרְתָּ
 אֶל־הַרוּחַ כֹּה־אָמַר אֲדַנִּי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאִי הַרוּחַ² וּפְחִי
 10 בְּהַרוּגִים הָאֵלֶּה וַיְחִיו: וְהִנָּבְאָתִי כַּאֲשֶׁר צִוִּיתִי³ וַתָּבוֹא בָהֶם
 11 הַרוּחַ וַיְחִיו וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם חִל גְּדוֹל מְאֹד מְאֹד: וַיֹּאמֶר
 אֵלַי בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה⁴ הִנֵּה
 12 אֹמְרִים יָבִשׁוּ עֲצָמוֹתֵינוּ וַאֲבָדָה תִּקְוַתֵּנוּ נִגְזַרְנוּ לָנוּ⁵: לָכֵן הִנָּבֵא
 וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְהוָה הִנֵּה אֲנִי פֹתַח אֶת־קִבְרוֹתֵיכֶם
 וְהַעֲלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי⁶ וְהִבְאָתִי אֶתְכֶם אֶל־אֲדֹמַת
 13 יִשְׂרָאֵל: וִידַעְתֶּם כִּי־אֲנִי יְהוָה בִּפְתַח אֶת־קִבְרוֹתֵיכֶם וּבְהַעֲלוֹתִי
 14 אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחְתִּי
 אֶתְכֶם עַל־אֲדֹמַתְכֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי
 נְאֻם־יְהוָה:

1 For תַּקְרְבָנָה. 2 § 80, 5. 3 sc. יְהוָה. 4 § 77, 3. 5 Dat. Commod. לָנוּ we are so entirely cut of. (Fuerst Lex.) 6 Ap-
position to אֶתְכֶם.

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VOCABULARY II.

אָבוּם	m. crib	לֵלֵב	or not	בֵּין	interval (space between two things), du.
אָבִינָרְב	n. p. m.	אָסַף	Ni. to gather together	אִישׁ הַבַּיִתִּים	hence אִישׁ הַבַּיִתִּים
אָבִרְהָם	n. p. m.	אָפֶס דְּמִים	n. p.	אִישׁ הַבַּיִתִּים	a champion who decides between two
אָגֶם	m. a pool	אָפְרָתִי	n. gentile	אִישׁ הַבַּיִתִּים	armies
אָדָם	Hi. to be red	אָרַג	to weave	בֵּית לָחֶם	n. p. of a city
אָדְמָנִי	reddish	אָרְךְ	m. length	בְּכוֹר	m. the first born
אָוֵר	Hi. to enlighten	אָרְךְ יָמִים	length of life	בָּעַל	to be lord over
הָאֵיר פָּנָיו אֵל	to look gracious	אֲשֵׁפֶת	f. pl. dunghill, dirt-heap	בָּעַר	intr. to burn, tr. to consume
אוֹת	m. sign	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אָזוֹר	m. a belt, girdle	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אָחוֹר	adv. back	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אָחוֹז	n. p. m.	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אָחֵר	adv. or prep. after, behind	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אָחֵרִי	id.	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אֵיל	m. a ram	אָשֶׁר	Pi. to guide, direct	בָּעַר	intr. to burn, tr. to consume
אֵלֶּה	f. oak	בָּאֵר שָׁבַע	n. p. of a city	גְּבֵה	Hi. to raise up, make high
אֵילֵיָאב	n. p. m.	בָּאֵר שָׁבַע	n. p. of a city	גְּבֵה	m. height
אָמָה	f. ell, cubit	בּוֹא	Hi. cause to enter	גְּבוּל	m. district, territory
אָמָה	f. a maid-servant	בּוֹן	Hi. to know, to understand. Hit. to mark,	גְּבוּר	mighty, hero
אָמוּנָה	f. faithfulness	בּוֹן	Hi. to know, to understand. Hit. to mark,	גְּבִישׁ	m. crystal
אָמוּן	n. p. m.	בּוֹן	Hi. to know, to understand. Hit. to mark,	גָּבַל	Hi. to enclose
אָמַר	to think, either followed by בָּלֵב,	בִּי	interj. O that, I pray	גָּדִי	a kid

גּוֹלָה f. a company of exiles	הָרָה to stretch out	הוּל to quake, to writhe
גִּזְע m. a stem	הָרָר to lift up, with	חָזָה to see, especially
גִּזָּר to cut in pieces, divide, Ni. to be cut off	פְּנִים to elevate, to honor	חָזָה a vision, hence to
גַּיָּא f. a valley	הֵלֶם adv. hither	חָזָה prophesy
גַּיָּא n. p.	הִפָּךְ with ל or with two accus. to change	ח' קוֹלוֹת arrow, חֲזוֹן thunder-flash
גִּיד m. a sinew	הָרָה to conceive, to be pregnant.	חֶזֶק to be strong, with
גְּלִית n. p. m.		מִן to be stronger than,
גְּמָא m. bulrushes		י. e. to conquer, Hi.
גְּמוּל m. a weaned child	זֶבֶד m. a wolf	זָבַד to lay hold of, to seize
גְּרָשִׁים n. p. m.	זֶבֶד to flow	חֶזֶק a. חֲזָק strong,
גַּת n. p. of a city.	זֹנָה and זֹנֶה f. a harlot	זָוֵה violent
ד	זָוַר intr. to be bound about, Ni. to turn	חַטָּא sin, 2) the punish- ment of sin
דָּבָר m. a thing	זָוַר aside	חֹטֵר a shoot, twig
דָּוִי adj. sick, ill	זָכָה Hit. to cleanse	חַיָּה f. a living thing,
דָּלָה to draw, as	זָכָה one's self	חַיָּה animal, beast
water from a well	זְכוּבִית f. glass, crystal	חֶהָ m. the palate
דָּלַק to pursue hotly	זָכַר to remember	חֶהָ Hi. to cause to dream
דָּם espec. the pl. דְּמַיִם blood-guiltiness	זָקֵן m. the beard	חֶהָ m. flint
דַּעָה f. fr. יָדַע Inf. knowledge	זָקֵן an elder, chief of a family, tribe or city	חֶהָ f. (only du. (חֶהָ לְצִיִּים) loin, hip
דַּעַת f. id.	זָרַע m. seed, children, posterity.	חֶהָ adj. smooth
דָּרַךְ with ב, to tread, e. g. a way	ח	חֶמוֹץ m. a violent man, a robber
דָּשָׁן Pi. to anoint.	חֲבוּרָה f. stripe	חֶמֶל to have compassion
ה	חָבַשׁ to saddle, Pu. to be bound up	חֶמֶר m. bitumen
הִנָּהּ to meditate, think, with ב of the object	חֲדָשׁ the new moon	חֶמֶר to daub
	חֲוִי n. gent.	חֶנָּן to be gracious

חָסַר to suffer want	טָרַח m. burden, trouble	יָלַד Hi. to beget
חֲפִישׁי adj. free, exempt from taxes	טָרִי f. טָרִיָּה fresh.	יָלַד m. child
חֲצִי the half, then the middle	יָאֵל Hi. to be willing, to be content	יָלוּד born i. e. a boy, a child
חַר m. a hole	יָאֵר m. a river, especially the Nile	יָנַק Hi. to suckle
חֶרֶב n. p. of a top of Sinai	יְבוּסִי n. gent.	יָסוּד m. ground, foundation
חָרַד to quake, to tremble	יָבֵל or יוֹבֵל a he-goat, hence 'הִי קָרְוֵן ram's-horn	יָפָה adj. beautiful
חָרַה to be kindled, with אָף the anger was k.	יָבֵשׁ to be dry	יָצָא Hi. to lead out, to carry out
חֲרִיץ m. a piece, a slice	יָבֵשׁ adj. dry	יָצַב Hit. to set or place one's self, to stand firm
חָרַף Pi. to upbraid, to scorn	יָד f. side, יָד הַיָּאֵר a side, i. e. bank of the Nile	יָקָר precious, dear
חֲרַפָּה f. reproach, shame	יָדַע to regard, to have respect, Hi. to cause	יָרָה to throw, to shoot, as an arrow, Ni. to be shot
חָשַׁב to think, with ל to count as, to regard	ל to know, to inform	יָרַח m. month
חָשַׁק to have delight in one, to love, with	יּוֹמָם by day, 2) daily	יָשַׁב Hi. to cause to sit, to dwell, to let dwell
חֲתָנִי n. gent.	יּוֹתָם n. p. m.	יָשַׁי n. p. m.
חֲתָן m. father-in law	יְחֻקֵיהֶוָּה n. p. m.	יָשַׁן to sleep
חֲתַת fut. יַחַת to be terrified, confounded.	יָטַב Hi. to do well, to do good	יָשַׁעְהוּוָּה n. p. m.
ט to determine, to prove, rebuke,	יָבַח Ni. to dispute with one another, Hi.	יָשְׁרָה f. honesty, piety
טָבַע to sink, to penetrate	ט to determine, to prove, rebuke,	יָתַר Ni. to remain
טוֹב adj. fair, beautiful	יָכַל to prevail over, to overcome	Hi. to let remain
טוֹב m. the good, best		יָתְרוֹ n. p. m.
		כ to
		כָּבַד (e. כָּבֵד a. כְּבֹד)

heavy, numerous	to fight	בַּיִת
כְּבוֹד m. honor, majesty	לַחֲזִין m. oppression	מִזְמוֹר m. a song
כֶּבֶשׂ m. a young sheep	לְעֹזֵר to speak unintel-	מִישׁוֹר m. equity, im-
כִּבְשָׁן m. an oven	ligibly, in a foreign	partiality
כֹּה adv. thus, כֹּה וְכֹה	tongue	מִכָּאֵב m. pain, sorrow
hither and thither	לְפִיד m. lightning	מַכָּה f. a stroke, a wound
כּוֹבַע m. a helmet	לְקַט Pi. to gather up,	מִבְשָׁל m. a stumbling-
כּוֹן Ni. to be prepared,	to collect	block
ready	לְקַט m. a gleaning	מָלֵא Pi. to fill
כּוּס f. cup	מ	מְלַאָּךְ m. angel
כּוּשׁ f. Ethiopia	מָאֵד m. might, power	מְלוּנָה f. a night hut
כוּשִׁי an Ethiopian	מְאוּרָה f. opening, hole	מַמְלָכָה c. מַמְלֶכֶת
כֵּלִי vessel, apparel,	מֵאֵכֶלֶת f. a knife	f. kingdom, dominion
instrument	מֵאֵס Ni. to be despi-	מִנָּה to number
כִּמְר Ni. to be kindled,	sed, rejected	מְנוּחָה f. rest, ease,
(of compassion)	מְבוֹא m. the going	מֵי מַי water of refresh-
כַּנָּף f. a wing 2) the	down, setting of the	ing; residence
skirt of an upper	sun, hence <i>the west</i>	מְנוֹר m. a weaver's
garment	מֵד m. an upper gar-	beam
כַּף f. palm of the hand,	ment	מִסְכָּה f. a fount, cast,
רִגְלֵי the sole of the	מֵדָה f. a measure	אֱלֹהִים idols
foot	מְהֵר Pi. to hasten	מַעְגָּל m. a track, way
כַּפִּיר m. young lion	מִוּל to circumcise	מַעְגָּלָה f. a round ram-
לָאָה Ni. to be weary,	אֶל prep. before ...	part
to dislike, loathe	over against, towards	כְּמַעַט a little, כְּמַעַט
לֶבָה f. flame	מִוֹר Hi. to change, to	only a little, i. e.
לְהִבֵּת f. the glittering	alter one's self	almost
point	מוֹשֵׁב m. a social circle	מַעְיָן m. a spring
לַחֵם Ni. to make war,	מוֹת Pi. to kill, slay	מַעַל (fr. עָלָה) what is
מוֹזָזָה f. the post of a	מוֹזָזָה f. the post of a	above כְּמוֹעַל above

מִלְמַעְלָה	from above,	נ	נֶמֶר	m. panther	
upon		נָאָה	f. (only pl. נְאוֹת)	נֵס m. a standard,	
מַעְרָכָה	f. array, an	a dwelling, נִדְשָׂא	נִדְשָׂא	banner	
army	generally	grassy pastures	נָסָה	Pi. to try, prove	
מִצָּח	m. the forehead	נָאָף	to commit adultery	נָפַח	to breathe
מִצְחָה	f. a greave	נִאָקָה	f. a complaining, outcry	נִפְץ	to be overspread,
מַקֵּל	m. staff, stick			Pi. to dash in pieces	
מִקְשָׂה	f. a field of cumbers	נְבֵא	Ni. to prophesy	נִצָּח	Ni. to quarrel
מִרְאָה	m. a sight, with	נֶגֶד	prep. before, over against, opposite to	נִצֵּר	to watch, guard, to besiege
עֵינַיִם	the view	נָגַשׁ	to oppress, to exact a task from any one	נִצָּר	m. branch
מָרָה	to be rebellious	נָרַח	to thrust, expel	נִקָּי	pure, innocent
מְרִיא	m, a fattling, espec. a fattened calf	נָרִיב	a noble, prince	נִשָּׂא	to raise up,
מְרִיָּה	n. p. of a hill in Jerusalem	נָהַג	to drive (beasts)	נִפְנִימִים	to accept the person, i. e. to have a friendly regard, with
מָשָׂה	to draw out	נָהַל	to lead	אֵל	to be gracious, with or without following
מָשַׁךְ	to extend, to draw	נָהָר	m. (pl. נְהָרוֹת) river	קוֹל	to lift up the voice, to utter, speak
מִשְׁכָּל	m. possession	נָוַח	to rest, Hi. to cause to rest, to set, put down, place.	נִשָּׂא	to lead astray, to deceive
מִשְׁמַע	m. a hearing	נֹנִי	n. p. m.	נִשְׂךְ	m. usury, interest.
מִשְׁנָה	m. second	נֹעַ	to move to and fro, be shaken	ס	
מִשְׁעֶנֶת	f. support, staff	נָחָה	K. a. Hi. to lead, conduct	לְאַחֹר	Ni. to turn back, to go back
מִשְׁקָל	m. weight			סָבִיב	m. a circuit, adv.
מִשְׁתָּה	m. drink. a feast generally	נָטַשׁ	to leave, (in charge of any one)	אֶרְבֹּב	a. prep. round about, around
מִתָּם	m. uninjured				
מִתָּן	(only du. מִתְנַיִם) the loins.				

סִבְךָ m. thicket	עָלַל Pi. to glean	עָשָׂן smoking
סִבְלָה f. burden, task	עָלַם Ni. to be hidden,	עָשָׂק to oppress
סָגוֹר m. pure gold	עָלַם Hi. to hide, conceal	עֵהוֹד m. he-goat
סִגְלָה f. peculiar prop- erty, treasure	עָמַד to stand	פּ
סָגַר Pi. deliver up	עֵמֶרֶת f. n. p. of a city	פָּגֵר m. corps, carcass
סוּף m. flags	עָנָה to testify	לְפִי יָפֵה as soon as
סוּר to turn aside, draw near	עָנָו m. humble, meek	פָּז refined gold
סוּר m. a sapphire	עֵץ m. pl. wood, i. e. sticks for fuel	פְּטָדָה f. topaz
סָקַל to stone	עֵצִים m. bone	פָּלַל Hit. to pray
סָרָה f. a turning away (from the law, fr. God)	עֵצָה f. festive assem- bly, a feast-day	פָּנָה to turn, with אֶל to or towards
ע	עָקַר to bind	מִפְּנֵי פָּנִים because of
עב m. darkness, thick cloud	עָקַר barren, sterile	פְּנִינִים m. pearls
עֲבֹדָה f. work, labor	עָרַב to become dark, Hi. הָעֶרֶב adv. at evening	פְּסֵל m. carved image, or idol
עָבוֹר with בּ pref. be- cause of, לְבַעֲבוֹר for the purpose that	עָרַב m. the willow	פָּקַד to think of, לְ to look after
עָבַר Hi. to cause to pass	עָרְבָה f. security, pledge	פָּר m. with the art.
עָרָה f. assembly, con- gregation	עָרָה Pi. to make bare, uncover	פָּרָה to bear fruit, Hi. to make fruitful
עוֹלָל, עוֹלָל m. child, boy	עָרַךְ to set in order, to array (a battle,) to equal	פָּרָה f. young cow
עֹזֵב to leave, desert	עָרְלָה f. foreskin	פָּרִזִּי n. gent.
עֹקֶה n. p. of a city	עָרַף m. neck	פָּרִט m. a single ber- ry, which falls off in the vintage
עָלָה Hi. to bring up, to offer	עָרַץ to fear, tremble	פָּרַשׁ to stretch out
	עָשָׂן to smoke	פָּשַׁע to transgress, to
	עָשָׂן m. c. עָשָׂן a smoke	

sin, with ב	קָרַב inward part,	רוּעַ Hi. to cry aloud
פָּתוֹן m. an adder	ב' in the midst	רוּץ to run, Ho. to bring
צ	קָרוֹב near, kindred	quickly
צָלַח Hi. to make suc- ceed	קָרַם to cover	רָחַב adj. wide, broad
צֹמֶר m. wool	קָרוֹן m. horn	רָחַץ to bathe
צַעֲקָה f. a cry for help	קִשְׁקֶשֶׁת f. the scale of a fish, of an ar-	רוּב Hi. to contend, to conduct a cause
צִפּוֹרָה n. p. f.	mor	רַבֵּן to be tender, ti-
צָפַן to hide	קָשָׁה to be hard, Hi. to harden	mid, faint
צִפְעוֹנִי m. a basilisk		רָמַס to tread
צָרַר to be hostile to	ר	רָע m. badness, wick-
צָרַר adversary.	רָאָה to look out, choose, to perceive, Ni. to be seen, to appear	edness
ק		רֵעַ m. companion, friend
קִבְרֵי m. grave	רָאָה f. red coral	רָעָה to feed
קָדוֹשׁ adj. holy	רַבְעִים great grand-chil-	רַעֲוֵאל n. p. m.
קוֹבַע m. helmet	dren	רָעַע Hi. to do evil, to act wickedly
קוּם to stand firm, en-	רָבִץ Hi. to cause to lie down	רַעַשׁ an earthquake
sure, Hi. perform, con-	רָגַל to tread down, i. e. to slander	רָפָה to be loose, Hi. to slacken, to let alone,
firm	רָהַט m. the watering trough	forsake
קִטְרֶת f. incense		רַפְּדִים n. p. of a station
קָלִי a. קָלִיא m. corn roasted	רוּחַ Hi. to smell, with ב to enjoy the odor	רָשָׁע a guilty one
קָלַע Pi. to sling		ש
קָלַע m. a sling	רוּיָה f. abundance	שׁוֹכָה n. p. of a city
קָנָה to buy	רוּם to be high, Part.	שׁוֹם to put, Hi. with
קָנָה possessor, master	רוּם high, Hi. to lift up	ל to give, bestow
קָסַם to divine, spoken espec. of false prophets		שָׁבַל Hi. to act wisely,
קָצָה f. end		

LIST OF ABBREVIATIONS.

abs. -- absolute	fut. -- future	pers. } person
abstr. -- abstract	gen. -- genitive	p. } person
acc. -- accusative	gen. -- generally	part. -- participle
act. -- active	Hi. -- Hiphil	pass. -- passive
adj. -- adjective	Ho. -- Hophal	in p. -- in pause
adv. -- adverb	Hit. -- Hithphael	Pi. -- Piel
apocop. -- apocopated	i. e. -- id est	Pl. } plural
art. -- article	ib. -- ibidem	pl. } plural
const. st. } construct state	imp. -- imperative	prob. -- probable
e. st. } construct state	inf. -- infinitive	prop. -- properly
comm. -- common	interj. -- interjection	Pu. -- Pual
comp. -- compare	masc. } masculine	reflex. -- reflexive
conj. -- conjunction	m. } masculine	sc. -- scilicet
e. g. } exempli gratia	Ni. -- Niphal	sing. } singular
for example	N. -- Note	s. } singular
fem. } feminine	n. p. -- proper name	subst. -- substantive
f. } feminine	obj. -- object	suf. -- suffix
fr. b. -- from bottom	orig. -- originally	tr. -- transitive.
fr. t. -- from top	p. -- page	

CORRECTIONS.

PAGE.	LINE.	READ.	PAGE.	LINE.	READ.
7.	1, fr. b.	זֶרְבָּבֶל	69,	2, fr. b.	דְּרִינָשׁ
12,	1, fr. b.	וּמְהַתִּיבוֹנוֹת	73,	16, fr. b.	תַּחֲשֶׁךְ
14,	7, fr. t.	1, 14	85,	12, fr. t.	אָאָר
15,	13, fr. b.	מִרְכָּא	96,	3, fr. t.	תַּחְנֵהוּ
17,	2, 5, fr. t.	affirmatives	97,	9 fr. t.	תַּקְרָאנָה
27,	13, fr. b.	מִיהוֹרָה	116,	4, fr. b.	תַּבְּנוֹת, יוֹת
31,	3, fr. b.	בְּמִקְנָה	119,	6, fr. b.	מִחְנָה
51,	3, fr. b.	אָהָה	120,	10, fr. t.	כְּמִשׁוֹכַת
53,	1, fr. b.	יִפְרֵשׁ	127,	4, fr. t.	מִשְׁאֹת
56,	7, fr. b.	לָאֵט	141,	14, fr. t.	מִהֶפְכָּה
59,	14, fr. b.	תַּפֵּשׁ	147,	17, fr. t.	for step-father,
,,	13, fr. b.	פֶּרֶשׁ			read: father-in-law
61,	4, fr. b.	for larger type, read: asterisks	18,		mother-in-law
			167,	9, fr. b.	§ 96, 4
65,	6, fr. b.	תּוֹחֶלֶת	169,	2, fr. t.	שֶׁבַע
66,	2, fr. t.	עֲנִי	180,	10, fr. t.	מִשְׁאֵת